

# The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., November 16, 1939

NEW SERIES  
VOLUME XLII No. 46

OLD SERIES  
VOLUME LXI

## Convention Sermon

By Rev. J. F. Measells, Amory  
A SATISFIED SAVIOR

"He shall see of the travail of His soul, and shall be satisfied." Isa. 53:11.

In giving us our text Isaiah is magnifying Christ and glorifying in the coming cross with its series of victories. He was the prophet of consolation. "Comfort ye, comfort ye, my people," was God's charge to the prophet, and Isaiah knew that the soul of all comfort was a revealed redeemer. He rejoiced in the redemption of both Jew and Gentile. His prophecies, when summed up, constitute a fascinating story of Jesus from his cradle to his crown. Like the sound of sweetest music is his record of the virgin birth of the Prince of Peace. It is no great wonder that Isaiah should be quoted more often by New Testament writers than all the other prophets combined. He was the world's greatest evangelist before the New Testament era. The glory of his message shines on unabated and is still leading men, as it led the Ethiopian eunuch, to the Lamb of God, and to lives of obedience. The text is calling our attention to the sufferings of Christ, and to the immortal honor and endless satisfaction which were to follow those sufferings. It assures a waiting world that the cause of righteousness is to triumph gloriously in the hands of the Captain of our salvation.

One cannot speak on the fifty-third chapter of Isaiah and not preach Christ. Skeptics, to be sure, have sought to make this famous chapter refer to the Jewish nation rather than to an individual, but their theory has exploded along with the other explosions of modernism. The chapter still stands, towering among the mountain peaks of scripture, wreathed in a halo of glory. Among the chief jewels in this chapter of diadems is this eleventh verse from which we are speaking. But what is this travail of soul here referred to? Certainly it is not the agony which the Savior felt when he was rejected by his own nation and caused to weep over the lost city of Zion. It was not his experience through the years as "a man of sorrows and as one acquainted with grief." It was not even the anguish of spirit through which he passed in the garden of Gethsemane, as into that garden our Master went "forspent, spent." The travail of soul was the supreme ordeal of Calvary. It was the agony of the death hour when the pangs of hell got hold upon him as he died in the sinner's place. It was when "he who knew no sin became sin for us that we might become the righteousness of God in him." So fully did the prophet describe beforehand the scene at Golgotha that he spoke as one who had a ringside seat at the crucifixion.

Man had sinned, and "the wages of sin was death." This sentence of death hanging over all men, for all had sinned, must be executed either on the race or on a satisfactory substitute. But where could the substitute be found? In order to pay the full price of man's disobedience a substitute would have to meet the most exacting qualifications. First of all, he must be a person. He must not only be a person but an extraordinary person, one with an infinite personality capable of enduring the equal to an eternity of anguish for finite beings. This is why "the Word became flesh and dwelt among us." Second, this substitute, if one could be



Rev. J. F. Measells, Amory Pastor, who preaches Convention sermon.

found, must be one with no sin of his own to account for. There could be no eternal virtue in one sinner suffering for the sins of another sinner. Even the Old Testament sin-offering was required to be without spot or blemish. This is why Jesus said, "Which of you convinceth me of sin?" There was no stain on his character, and no blemish on his person. Third, the substitute for man must be one who was satisfactory with God, for it was he who had been sinned against, and he only could say whether we should have a substitute at all or not. God was under no obligation to us, for we had forfeited every claim to divine mercy. Thus we see that the very first move on the part of God to redeem man from sin was an act of grace. But we hear the voice of love speaking in the distant past saying, "I have found a ransom!" That voice speaks again by the baptismal waters of the Jordan saying, "This is my beloved Son in whom I am well pleased." The substitute is at hand; but there is just one more qualification to be met—he must be willing to assume our obligation to God. There is nothing praiseworthy in compulsory obedience. This is why Jesus said, "No man taketh my life from me. I have power to lay it down, and I have power to take it again . . . The good shepherd giveth his life for the sheep." Thus Christ Jesus our Lord met every qualification for a sin-bearer, making our redemption official and complete.

The literal translation of our text reads as follows: "After the travail of his soul, he shall look satisfyingly." We see then that the prophet is emphasizing two things—tremendous things—the price of sin and the comprehensive result of the death of Christ. The Law of Moses was given to teach the Jewish nation "the exceeding sinfulness of sin," and that sin is engaged in at a terrible price. Wherever and whenever a Hebrew sinned he was to bring an offering and present it on the altar. If he were a poor man he must bring the young pigeon, or the turtle dove; but if he could afford it he must bring the lamb, or the ram, or the bullock, and offer the life-blood on the altar. This Old Testament altar stained with innocent blood was the picture of a redeeming work which was yet to be accomplished. But, as we cannot warm our hands

by the picture of a fire, no more could men be cleansed from sin by the picture of redemption. We are distinctly taught that God was not pleased with these Jewish sacrifices as a remedy for sin. "For it was impossible for the blood of bulls and goats to take away sin." Those sacrifices could cover sin temporarily, but they could not cancel it.

"All the blood of beasts  
On Jewish altars slain,  
Could not give the guilty conscience peace,  
Nor take away the stain.  
But Christ, our heavenly Lamb,  
Takes all our sins away—  
A sacrifice of nobler name,  
And richer blood than they."

The prophets, God's pioneers in the realm of revelation, blazed the way to Calvary, and the fires from Old Testament altars were like dimly burning lamps on the horizon of those who, like Joseph of Arimathea, were waiting for the kingdom. You and I did not need the law of Moses to convince us of sin's exceeding sinfulness. Only those who lived before the cross was set up, and before the Holy Spirit came to abide, needed that law to smite their consciences with a deeper sense of guilt. Yet guilty men who lived under the law, and for whom that law was given, failed to fathom the depth of transgression against God. However, when these men stood by the old rugged cross on which the Prince of Glory died, many of them "smote their breasts and turned away from that sight." A few weeks later still others of them, under the preaching of the cross, cried out in the terror of soul anxiety, "Men and brethren, what shall we do?" A vision of the price of sin, and of the love that paid that price in full, brought them to an earnest submission to the gospel of peace.

No verse in all the Bible stirs my soul as this one does. "He shall see of the travail of his soul, and shall be satisfied!!" The statement is filled with a divine optimism. We worship a victorious Christ. It is written, "He shall not fail, nor be discouraged!" How we need this truth in these perilous times in which we live! We need to remember that from Bethlehem to Patmos there are seven "Fear Nots" to cheer us along life's uneven highway.

The scriptures at no time lend themselves to a false optimism. We mortals, of course, are susceptible to unreasonable expectation. One of our former brethren, when crops were bad, was asked if his future were not rather gloomy. He replied, "Well, I don't know. This year we are living on faith. Next year we will live on hope, and after that we will live on charity." But may you and I join with the apostle Paul as he stands on shouting ground and exclaims, "Thanks be to God, who always leadeth us in triumph in Christ Jesus." It was after many ups and downs in a land of disobedience and death that Joshua said, "Not one word of all that he hath promised us hath failed." Let us have no fear then concerning the cause of Christ. Unbelief may tremble at the outlook, and modern Uzzahs may put forth their weak hands to steady the Ark of God, but let us, like David, turn the pages of the Book for guidance in all of our Christian procedure. Only as we walk in the old paths, blazed and bloodstained by the Baptists of apostolic times, can we hope to wear the victor's crown.

(Continued on Page 16)



We are pleased to furnish free transportation, clothing and food for the Baptist Orphanage giving below the suggested dates. as to the date of universally observed to transport these to December 5. items carefully. Baptist Orphanage. used in the average sugar, rice, grits, lard, baking powder, vegetables, sweet peas, peanuts, hay, corn and all the syrups not use for the staple items we soda, laundry spreads, dishes, bowls and cloth

Gulf, Mobile and on Tuesday, November 20 at State Line, Columbus and Winona, and Gr

Mississippi Brookhaven, M Illinois Centr V. and G. & S. Holly Springs, port, Osyka, C Tuesday, Nov

Please see the Orphanage, Ja shipped between given free tra

BA According to book as comp average month the Baptist Or whereas the orphanages in was \$19.59.

Send us as n giving as you use for the ch items which v When you ma Orphanage, y tion. The san tributed.

Report of Bu fo

Receipts: Designated th Office Interest on Miscellaneous Contributions Field Rep

Total Balance on

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Balance on

## Sparks and Splinters

In the past year Pastor R. G. Lee has welcomed 688 new members into the Bellvue Church, Memphis, of whom 276 came by baptism.

J. P. Horton of Texas succeeds Dr. O. P. Estes at Bogalusa, La., since brother Estes came to Picayune, Miss.

Remember that while they last we will give the "Life Story of Dr. J. B. Gambrell" to anyone sending in two new subscribers with \$3.00

California and Ohio both voted against the proposed law to pay large pensions to all men and women over 50 or sixty years of age

Dr. W. C. Boone has been seven years pastor of First Church, Jackson, Tenn. In this time, 1,107 members have been added and approximately \$180,000 given to all causes.

Mr. Lawson H. Cook, Secretary of the South-wide Brotherhood says his organization will during 1940 stress the increased circulation of our denominational state papers.

Gipsy Smith, Jr., was recently in an evangelistic meeting in First Church, Greenville, S. C., and was invited to come back for another meeting.

We are sorry that in speaking of the death of Mr. G. C. Lee last week, the names of his widow and son were in some way omitted in speaking of those who survive him.

It was J. Edgar Hoover, chief of the Federal Bureau of Investigation, who said: "The first three years since repeal constitute the most terrible period of criminal history in the life of America."

Mr. C. C. Coulter of Clarksdale, a Presbyterian layman who has been associate superintendent of the Anti-Saloon League in Mississippi for several years becomes state superintendent of the League in Arkansas Jan. 1, 1940.

The Arkansas Baptist says that the Youth Revival in First Church, Blytheville, Ark., drew large numbers of young people; that there were several conversions, a general enlisting and deepening of spiritual experiences.

The Biblical Recorder comes out in a new dress. And that is a sign of life. New clothes look good whether they are any better than the old ones or not. Housekeepers like to move the furniture around about once every spring.

A ray of sunlight would pass through a room and never be seen if it did not strike some material object on its way through. So does the love of Christ in us become evident only when it touches some life and turns to beneficent action and so shows in practical service.

The friends of Rev. and Mrs. Jacob Gartenhaus will be glad to know that they are the proud parents of a young son, Paul Jacob, born Nov. 2, at the Georgia Baptist Hospital. Mr. Gartenhaus says his son has already volunteered to be a missionary to the Jews.—Home Mission Board, Atlanta, Ga.

May we suggest to the national and international committees on this, that and the other, that some of them use a better grade of paper in what they send out to the religious periodicals. We like to use their paper on which to write our brief notes for publication, and some of it is not well suited to ink.

Pastor D. W. Moulder reports a good meeting at Lorena. Rev. S. V. Gullett preached for six days. His earnest preaching drew large congregations. There was a good revival and seven were baptized. Fourteen were baptized in the summer. The church invited brother Gullett for another meeting next fall.

"Charity and Children" suggests that those who followed the account of the boy recently lost and found in the mountains of Arizona, and found their sympathies greatly aroused, might find plenty to excite their compassion in the fact that there are scores of homeless children who are insufficiently fed and clothed. There's a good opportunity to minister to them through our Baptist Orphanages.

"Woe to them that go down to Egypt for help, and depend on horses and trust chariots, because they are many." You may substitute, Utrecht or Am.

Thirty-five were added to Ponca City Church in Oklahoma in a meeting. Pastor A. F. Crittendon was assisted by Evangelist J. W. Kramer of Denver. There were 156 additions in the past year.

A Constant Reader" writes to suggest that the laymen in our churches write for the Record to tell us "What I would do if I were a pastor." We think preachers could be greatly helped by such "Views from the Pews." And vice versa.

Dr. F. F. Brown, pastor of First Church, Knoxville, preaches in a half million dollar building, but during a recent city-wide revival he preached on the streets standing in a truck. When the mountain won't come to Mahomet, Mahomet can go to the mountain.

National Memorial Baptist Church, Washington, D. C., Gove C. Johnson pastor, will on Nov. 26 dedicate the Foreign Mission Window of the Southern Baptist Convention, in honor of Luther Rice. Northern Baptists already have one, to the memory of Adoniran Judson.

Governor Dickenson of Michigan says that the crime bill of that state is \$180,000,000, and that \$60,000,000 of this is caused by drinking liquor. The state gets \$8,000,000 in revenue from the liquor business, leaving a net loss to the state of \$52,000,000.

Jackson, Miss., is not quite as large as New York City, but there are twice as many Baptists in Jackson in proportion to population as there are members of all Protestant churches in New York City. Come to think of it, believe we had rather live in Jackson.

It takes more heart power to pump blood through the body of a man who weighs 200 pounds than it does for an infant weighing 20 pounds. If the activities and organizations in your church are enlarged, it will take more spiritual power, more of the spirit of Life to keep them working normally.

The booklet by Dr. Hight C. Moore, "Points For Emphasis," published annually by the Sunday School Board, is now off the press. It is an interpretation of the Sunday School lessons for 1940, put into a vest pocket book. It has more in small space than anything we know. And all of it is good. No matter how many Sunday school lesson expositions you have, you will find this one helpful.

A farmer has not given a tenth to the Lord when he gives a tenth of that he sells, but a tenth of what he makes, after deducting the expense of making it. He may count in the expense all that he pays out in taxes, hired help, fertilizer, seed and feed purchased but not the value of his own time. It is very important that one proposing to tithe deal faithfully with the Lord. Lying to God is a costly business as Ananias found out.

Dr. Clendenen who writes the health column for many daily papers says that today the three major health problems are alcoholics, and those suffering from tuberculosis and venereal diseases; and the worst of these is alcoholism. He says that the alcoholic waste in the United States is beyond calculation. He says further, "Repeal and the opening up of bars to women have increased the waste and put an entirely new aspect on the problem. The number of female is rapidly catching up with the male admissions.

A series of services in the Cruger Baptist Church began on the fifth Sunday and continued through the first Sunday. The pastor, Reverend Joe Canzoneri, in a splendid way did the preaching and led the singing. The messages were plain and scriptural, and those who heard them were greatly strengthened in their spiritual lives and Christian character. Brother Canzoneri has endeared himself to the community by his affability, earnest spirit, and consecrated life, and we feel that we are indeed fortunate to have him serve us as pastor.—Mrs. M. W. Estes.

At the New Mexico Baptist Convention there were 670 registered messengers. They set Mississippians a good example.

The Baptist Orphanage of North Carolina will get \$20,000 for a building from the will of Samuel Huffman. You can do that in Mississippi now, since the mortmain law has been amended.

It is now denied that Martin Niemoeller, who has with other evangelical Christians been persecuted by the German government, offered his services to command a German submarine in the present war.

Dr. J. I. Cossey gives in the Arkansas Baptist an account of the financial income of the paper for the past six years. There has been a constant increase in income. It is marvelous to us how he has managed to do this and be a full time pastor at the same time. He has done excellent service to the cause and retires from the editorship that he may devote his whole time to the pastorate. The church at Searcy is celebrating the tenth anniversary of his pastorate.

Some things are puzzling. Can you solve this one? In one of our southern states, not Mississippi, the Baptists put on a campaign to raise a sum of money to help the state Baptist school. A start was made in the faculty of the school, and never got much further, which meant that instead of the school folks being helped, they were mulcted of that amount. That is like reducing the pastor's salary in order to pay a church debt; just making the pastor pay it.

An International News Service item of Nov. 6 tells of the government indicting a ring of 40 men and two women for wholesale violation of the prohibition laws, New York state. They are charged with defrauding the federal government of \$4,230,000 in unpaid taxes on illicit alcohol. Isn't it funny how some people swallowed the lies of the liquor advocates that repeal of the prohibition law would do away with bootlegging? And didn't we tell you from the beginning it was a lie?

During the simultaneous evangelistic campaign in Nashville, Tenn., Rev. Merrill D. Moore of Newport, Tenn., helped in the meeting in Edgefield Church of which Dr. W. H. Barton is pastor. There was deep earnestness on the part of the people, and a spiritual responsiveness. There were 28 additions, 23 for baptism. In his own church at Newport Pastor Moore is having the greatest joy of his ministry. He is preaching a series of sermons on Romans. On a recent Sunday the Holy Spirit was upon the people in a marvelous way.

The tendency nowadays to make laws forbidding anyone to criticize any religious organization or belief may have some merit but it also has its dangers. If error is not to be exposed we are in a bad way. No church is or can be hurt by what somebody says against it, if it isn't true. We heard brother J. F. Hailey say he was walking behind two negroes and heard this conversation: A. "You gotta quit talking about me." B. "I ain't been talkin' about you"; A. "Yes, you is; yes you is; I been hearin' what you been sayin' bout me." B. "Well, I ain't said nothin' 'bout you what ain't so." A. "I know you ain't; dat's de reason I say you gotta quit talkin' 'bout me."

National Association of Broadcasters are said to have adopted recently the following regulations: No time may be sold for the discussion of issues arising from a strike. If time is given for such discussions it will be given on a fair and equal basis to all interested parties. Advertising of liquor, matrimonial agencies, fortune tellers, speculative finance, or racetrack tipsters service shall be forbidden. No unkind reference ridiculing racial or religious characteristics or to physical imperfections, such as lameness, blindness, or deafness, shall be permitted. Broadcasters will bar dialogue or statements which are or which border upon the obscene, sacrilegious, profane or vulgar. Language used and subject matter discussed must be acceptable in mixed social groups. Reference to Deity shall be made only in a manner of respect and reverence.



## ORPHANAGE R. R. CARS

We are pleased to announce the railroads will furnish free transportation for supplies of produce, clothing and other items shipped to the Baptist Orphanage for Thanksgiving. We are giving below the complete railroad schedule and suggested dates. Since there is some confusion as to the date on which Thanksgiving will be universally observed the railroads have agreed to transport these supplies from November 20 to December 5, both dates inclusive. Please pack items carefully and mark them plainly for Baptist Orphanage. We can use anything that is used in the average home. Send us flour, meal, sugar, rice, grits, oatmeal and other cereals, lard, baking powder, salt, canned fruits and vegetables, sweet potatoes, Irish potatoes, pecans, peanuts, hay, corn, cotton seed hulls and meal and all the syrup possible. (The syrup we do not use for the children can be exchanged for staple items we ordinarily have to purchase), soda, laundry soap, toilet soap, sheets, bed spreads, dishes, cups, glasses, large vegetable bowls and clothing of all kind are needed.

### Train Schedules

**Gulf, Mobile and Northern:** Load at all points on Tuesday, Nov. 21.

**Mobile and Ohio:** Start at Corinth, Monday, November 20 and work in to Meridian; start at State Line, Monday, November 20.

**Columbus and Greenville:** Load Columbus to Winona, and Greenville to Winona, Monday, Nov. 20.

**Mississippi Central:** Load Hattiesburg to Brookhaven, Monday, November 20.

**Illinois Central System:** (Including Y. and M. V. and G. & S. I.) Start at Lakeview, Horn Lake, Holly Springs, Aberdeen, Meridian, Laurel, Gulfport, Osyka, Centerville and Natchez, each on Tuesday, November 21, and work to Jackson.

Please see that all articles are well wrapped and packed and marked plainly for Baptist Orphanage, Jackson, Mississippi. Any supplies shipped between Nov. 20 and Dec. 5 will be given free transportation.

## BAPTIST ORPHANAGE

According to the 1939 Southern Baptist Handbook as compiled by Dr. E. P. Alldredge the average monthly cost of supporting a child in the Baptist Orphanage of Mississippi was \$9.51, whereas the average monthly cost of all the orphanages in the Southern Baptist Convention was \$19.59.

Send us as much syrup and molasses at Thanksgiving as you can spare. The amount we do not use for the children can be exchanged for staple items which we would ordinarily have to buy. When you make a contribution of syrup to the Orphanage, you are making a cash contribution. The same is true of other supplies contributed.

### Report of Building Fund Receipts and Expenses for the Year 1938-1939

<b>Receipts:</b>		
Designated through Convention Board		
Office .....	\$ 3,592.67	
Interest on Bonds .....	480.00	
Miscellaneous Income .....	26.27	
Contributions Direct and Through		
Field Representative .....	23,071.47	
<b>Total .....</b>	<b>\$27,170.41</b>	
Balance on Hand Oct. 31, 1938 .....	2,020.24	
		<b>\$29,190.65</b>
<b>Disbursements:</b>		
Salary .....	\$ 1,500.00	
Postage .....	85.00	
Auto Travel .....	391.72	
General Expense .....	278.49	
Office Expense .....	13.60	
Insurance .....	27.50	
Returned Check .....	6.24	
Buildings .....	25,672.06	\$27,974.61
<b>Balance on Deposit in Bank .....</b>	<b>\$ 1,216.04</b>	

At present the campus is buzzing with activity. The U. S. Highway 49 in front of the property is under construction. In addition to that our central building containing the dining room and kitchen is beginning to take shape. The sections of the building designed for Administrative Offices and Chapel are to be finished later, when sufficient funds are available. How fine it would be if some individual or group would make contribution sufficient to complete the Administrative Offices as a memorial to some friend or loved one and the Sunday schools to give an offering once a month to complete the Chapel as a Memorial to our departed brother J. E. Byrd who was our faithful and efficient State School Secretary for so many years.

A good pastor made this statement recently, "He would like to see our Baptist people complete some big task once they had made the start." I believe the one big task is the completion of the Orphanage Building Program without any indebtedness. This can be accomplished with your support and prayers.—W. G. Mize, Superintendent.

## GETTING READY FOR THE EVERY MEMBER CANVASS

J. E. Dillard

Every co-operative cause we have is largely dependent upon the success of the Every Member Canvass. The success of the Every Member Canvass is largely dependent upon prayerful, thoughtful, thorough preparation. A full month is needed to make such preparation as will insure success. November is the month suggested for making this preparation. Kindly consider the following:

1. Have a meeting of leaders to decide upon time, plans, and procedure.
2. Secure and use literature. (See articles in current issues of state papers, the Baptist Program, the Sunday School Builder, the B. T. U. Magazine, Royal Service, et al. Helpful tracts: Promoting Our Program; Objections to the Co-operative Program; How the Co-operative Program is Scriptural. Order from your state secretary).
3. Get plenty of canvass cards. You can get either the single or double budget cards. Also you can get them with a place for tithe and Baptist Hundred Thousand Club members to sign. I strongly suggest using this card. (Order from your state secretary).
4. Have a series of sermons and prayer meeting talks and a study class on the program, stewardship, and Christian duty.
5. Appoint a budget committee to make a careful study of the whole church property and program; in the light of needs and possibilities make a tentative budget for local expenses and denominational causes, state and Southwide. A single or double budget may be made, but in either case a worthy ratio should be observed between local and denominational causes.
6. Have a small committee with the pastor to go over the church roll and treasurer's book; make out a canvasser's card for each member, giving information as to amount pledged, amount paid, and weekly amount to be suggested. These cards should be put in batches of about twenty each for the canvassers.
7. Select the canvassers with great care; appoint one and let him select his teammate; have these canvassers meet several times for prayer, conference, and instructions. Give them their cards, both the information cards and the subscription cards. Urge the canvassers to call upon their members before the Every Member Canvass Day. Do not solicit subscriptions at these preliminary calls, but talk about the church, explain its work, program and needs. Seek to enlist the sympathetic, prayerful interest of all the organizations and all the people in all the work.

Dr. J. C. Slemp, the new editor of the Biblical Recorder, says that plans are made to increase its circulation seven thousand within the next twelve months. Good speed to you, beloved.

## ROMAN CATHOLIC AGGRESSION ON PUBLIC SCHOOL FUNDS

Roman Catholics are making progress, a step at a time, in their century-long campaign to secure public funds for parochial schools. The latest case is in New York. Fuller information concerning the incident mentioned in the issue of October 25 (page 1316) shows that under the constitutional provision adopted in 1938, a law of May 16, 1939, and a state department of education ruling dated July 28, 1939, the following state of facts is possible: (a) School District Number 11, Southampton, N. Y., has adequate school facilities for all the children within its boundaries. (b) It does not now provide, and never has provided, bus transportation for children to the public school. (c) On request that it provide transportation at public expense for Catholic children to a Catholic school seven miles away, in Center Moriches, the town meeting voted 97 to 4 against the proposal. (d) Nevertheless, under a trick interpretation of a trick clause in the law, the district is ordered to provide such transportation, although to do so will require either the elimination of some of the work in the public school or the levying of additional taxes. This all started a few years ago when a measure authorizing school buses to pick up parochial school pupils who were going their way, if there was room for them, was vetoed by Governor Lehman. A similar, but still guarded, measure was passed and signed but was invalidated by the New York supreme court in 1938—while the constitutional convention was in session. Former Governor Alfred E. Smith, who had introduced in the constitutional convention of 1915 a proposal to appropriate public money for sectarian schools, joined with others in securing the inclusion of the bus provision in the 1938 constitution. It required districts which furnish transportation to public schools to furnish it also to private schools. How they get over from this to the proposition that it must be furnished to a parochial school outside of the district, and not even in a contiguous district, when it is not furnished to the public school, is something of a mystery. Perhaps there is a legal bridge. Certainly the camel's nose has slipped a little farther into the tent.—Christian Century.

In Bucknell University in Pennsylvania, it is said that in the Freshman class, Methodists and Presbyterians outnumber the Baptists in this Baptist school.

Pastor J. B. Hill preached to his people at Ackerman Sunday after a short attack of "flu." The church has recently installed the Butane gas system, and also put a "beautiful gas range" in the pastor's home.

A lady told us of an old negro in Hattiesburg who made his scant living by hauling little loads in a ram-shackled wagon, with a bony horse and patched harness. One day his empty wagon was stuck in a mud-hole in a poor street. Someone coming by said, "Uncle, you seem to be stalled." He replied, "Yas sir, I sho is; an' I ain't got nothin' to unload." Somehow we were reminded of this incident when we thought of the people who dislike and oppose the work of the Baptist Convention. Their wagon is empty. They are stuck in the mud, and they have nothing to unload. People who do nothing have no right to find fault with those who are carrying on the Lord's work.

For the month of October the Executive Committee of the Southern Baptist Convention reports total receipts for southwide objects were \$123,998.82. Of this \$97,443.85 came through the Cooperative program; \$13,218.37 through designated gifts, and \$13,336.60 through the 100,000 Club. For the ten months past of the year 1939 the total receipts for southwide objects from all the states was \$1,483,128.52 which is more than \$100,000 ahead of the same period last year. Mississippi sent for southwide objects in October, \$3,609.67; of which \$2,622.42 was through the Cooperative program and the rest designated and through the 100,000 Club.



# EDITORIALS

## THE COMMUNITY AND THE INDIVIDUAL

Under one name or another there is in men's minds today a feeling that there is an incompatibility between the interests of the individual and the community; that if you advocate community of interests you are opposing the interests and rights of the individual. This community interest may be in the state, and in its extreme form becomes totalitarianism. It may be in religion and in its extreme form becomes a tyrannical ecclesiasticism.

It is true that individualism, the emphasis upon the value and rights and interests of the individual may be perverted by being unduly and exclusively exalted. In this case it leads to one being anti-social, and eventuates in anarchism; the denial of society in any form to interfere with expression of individual desires. This is the way criminals are made. It is true also that the emphasis may be so laid upon the common good as to deny to the individual any expression of independent opinion, or any freedom of action. It is well to bear in mind that between these two extremes, democracy is the right of the individual to participate in government on equal terms with others. It also means that the individual is subject to such government when it expresses itself in laws for the common good.

But the one thing which we wish to stress here is that the interests of the individual and the community (whether state or church, or any other social organ) are identical. What is in the interest of the one is for the good of the other. Specially would we have it clear that there is no hope of developing the individual except from membership in the community and participation in its life and work. The grains of corn on the ear will never mature unless they are left on the stalk. Moreover the ear of corn on one stalk will not fill out unless it is planted near other stalks of corn.

Individuality is not developed by a child separated from other children. Strong individuality, the strongest individuality is possible only where children are constantly associated with other children. Large families are most favorable to the development of strong individual character. Schools are necessary to the development of individual character, not simply, nor primarily by the instruction which they impart, but by the fellowship which they furnish. The public school is a great asset of democracy and it is a great opportunity for the promotion of personality. Here you have to give and take.

It is easy to see by a little study why this is so. The best traits of character can be developed only by contacts with others. You may say that a child is wilful who is raised by himself. But that does not mean that he has strong will. It means that he is peevish, irritable, selfish. It is only when his will is brought into contact and even conflict with other wills, that his will grows strong. And what shall we say of self control, of gentleness, patience, forbearance, kindness. These are both mental and moral qualities. They are necessary to strong personality. These are only possible, along with many other fine qualities, by contact with others, by common interests, by community life.

If you wish scripture in support of what is here said, read Ephesians 4:4-7. Where Paul says, "There is one body and one spirit, &c. . . but unto each one of us was the grace given." Again, Ephesians 4:16, "From whom all the body fitly framed and knit together, through that which every point of contact supplies, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

Rev. W. E. Green has been called to Ellisville and has accepted the pastorate. He is well prepared for the work, having finished the work at Mississippi College and the Baptist Bible Institute. These people have made no mistake.

## THE COMING OF THE HOLY SPIRIT

We speak, all Christians speak, of the day of Pentecost as the time when the Holy Spirit came. This does not mean, of course, that he had not been in the world before, nor that he had not been active among men hitherto. For he was here from the beginning. Just as it was said of Jesus, "In the beginning was the word, and the word was with God, and the word was God"; the same is true of the Holy Spirit. He is called the "Eternal Spirit," Heb. 9:14. Just as Jesus is said to be the agent in creation; "all things were made by him"; so also was the Spirit present in creation. "The Spirit of God was brooding on the face of the waters," Genesis, chapter one. And just as it was said of the Son, "He was in the world . . . and the world knew him not. In him was life and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not"; so the Spirit of the Lord is said to have come upon men in the Old Testament era.

But there was a time when the Son came into the world to fulfill his ministry as prophet and priest and king. So there was a time when the Holy Spirit came into the world openly and manifestly that he might fulfill his office in convicting men of sin and in fitting all Christians for their appointed tasks.

There can be no question that the Holy Spirit was with Jesus in all his ministry from his conception to the cross. Jesus claimed to do his miracles in the power of the Spirit of God. And it can hardly be questioned that the miracles which the disciples worked were made possible by the Spirit of God within them. Jesus said to them, of the Holy Spirit, "He has been with you, and shall be in you." If the disciples were Christians before pentecost, they were so by reason of the regeneration by the Spirit of God. They were born again, just as Jesus told Nicodemus he and the Pharisees must be.

These things are said to make it clear that a person may be a Christian, as the twelve and others were Christians, and yet not have the gift of the Spirit as bestowed at pentecost. It is sometimes said that people should not or need not pray for the Holy Spirit. There is just as much propriety in asking for the Holy Spirit to come into our hearts, as there is in asking that Jesus shall come into our hearts, or that God will draw near to us. We would lose much out of our worship, much that has been exceedingly helpful to Christians, if we should throw away such hymns as "Nearer, my God to thee"; or "Come Holy Spirit, Heavenly Dove." It is just as proper to sing (and pray as we sing), "Come Holy Comforter," as to sing the other verses, "Come thou Almighty King," or "Come, thou Incarnate Word." Paul writes to the Ephesian Christians, "Be filled with the Spirit." There must have been some of them who were not filled with the Spirit. But they needed to be.

There seems no reason to doubt the original disciples were Christians before pentecost, and they could have lived and died Christians if there had been no pentecost. But Christianity would have died with them. It is not enough to be a Christian, we are here to bring others to Christ, to save a lost world, to bring in and establish the kingdom of God on earth as it is in heaven. And this would never have been done but for pentecost; never without the coming of the Holy Spirit. "Tarry ye in Jerusalem until ye be endued with power from on high." "Ye shall receive power when the Holy Spirit is come upon you."

If the Holy Spirit had not come upon the believers at pentecost, all the ministry of Jesus would have been a failure. All that He did and suffered would have been in vain. The disciples after the death of Jesus were utterly discouraged and defeated. They were afraid to show themselves on the streets. They were disappointed in it all. They were huddled together like frightened sheep. They believed on Him; they loved Him; they clung to one another; they were glad when they saw Him risen from

the dead. But they had no power to proclaim Him as Lord; no victorious faith in his saving grace. All the purposes of God in Christ were for the moment at a standstill. And so they would have remained but for their experience at pentecost.

If there is to be victory over self and sin; if we are to be delivered from the fear of man; if we are to take to the world the message which alone will save it, we must be endued with power from on high. Vain is the help of man. The gospel which is the power of God unto salvation is so only when it is preached in the Holy Spirit sent down from heaven. The word is "the sword of the Spirit," and only when the Spirit of God is upon the messenger is the witness effective.

There is just as much sense in saying that copper wires always convey electric power, as in saying that the word of God, the truth is always effective; or that the word is identical with the Spirit. The word is the Spirit's vehicle; and the wires are the medium of transmitting electric light and power. But they are not identical. And the wires and the word are helpless unless the power is put into them. It is only as we are filled with the Spirit that we can say like Jesus, "The words that I have spoken unto you, they are spirit and are life."

It is a waste of time to try to serve in our own strength, however, much of knowledge we have, however much of truth we possess; however much intelligence is ours. "It is not by might, nor by power, but by my Spirit, saith Jehovah." It is not only a waste of time, it brings confusion into men's minds and doubt as to the power of God or the efficacy of the gospel.

There were more people converted by God on the day the Holy Spirit came, than had been assembled of all believers in Jerusalem and Judea and Galilee at any time before. Is not this the matter of first importance to Christian people today?

November is Thanksgiving Month—Thanksgiving is Baptist Orphanage Month. Don't fail to send an offering for this cause.

Grenada First Church: It is with a great deal of pleasure that we announce the financial condition of our church. When our treasurer read the report for October last week, he stated that it was one of the finest reports in the history of our church. We reached a new high in gifts to outside causes as well as gifts to the local work. The church is in the best condition in its long history, with the tides of evangelism running high. I haven't the slightest doubt that putting the state paper in our budget has had much to do with this splendid showing!—Glen Eric Wiley, Pastor.

The Editor has been permitted to read the report of the committee appointed by the State Convention a year ago to report on Work Among Baptist Students in State Colleges. It shows thorough and careful investigation, and brings information which is necessary to any intelligent action. Those who are at the Convention will hear the report, have an opportunity to discuss it and vote on it. We congratulate the committee on its good work. We shall later publish more of the details of the report. At present we can say only that figures were secured which show the number of students in Mississippi Colleges, of all sorts; also how many Baptist students in each of these and what sort of religious work is at present being done; also how many students attend Sunday school and B.T.U. Percentages are also figured out in each case. Later these figures will be given in the Record. The recommendations of the committee are that (1) that a Baptist Student Secretary be employed to work in State Institutions, (2) that effort be made to secure financial assistance for this purpose from the Southern Baptist Convention, and (3) that a committee continue the study of this problem with particular reference to providing denominational assistance in the building program of local churches to serve large groups of Baptist students.

## GOING

By A. L. GOODE

Our Text: I come, give myself wholly, and may appear. Our Motto: scribe."

Purvis

Pastor D. A. EVERY FAMILY did and they did growing list of We spoke at the full house and found a full table the deacons present was adopted. It included all the foster.

Lamar County lows: LUMBER R.F.D. 1; Hick Baxterville 1. Coldtown

Pastor Hoga service for us ments, Coldtown caught them they were wa hearing. They their next pro Mozelle

The third with Rev. S. deacons. They and passed a tor expressed recommending adopted it at

The Mozelle day school retained rooms

Jones County lows: ELLISVILLE 12; PINE GROVE F.D. 1; LAUREL 159; Laurel 27; Summer Overt 1; SH Lumberton

To complete was with Pa saints. Lum churches to er for it tod about the P asked us to Lumberton ership of P gress along Biloxi

At the in we explained deacons at know, Biloxi problems. Record would formed and included in form us th proposed ever growi

Record as follows: January 1) Beach 2; D'Lo

During Pastor C. invited us FAMILY have it at ively, the provide a heard a



## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: 1 Timothy 4:13a and 15b. "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

### Purvis

Pastor D. A. Hogan invited us to present the EVERY FAMILY Plan to the Purvis saints. We did and they did. And so Purvis joins the ever growing list of churches that have the E F Plan. We spoke at the morning service and found a full house and later in the home of the pastor found a full table. At the close of the service the deacons presented the proposed budget which was adopted. It showed careful preparation and included all the work which Mississippi Baptists foster.

Lamar County has subscribers listed as follows: LUMBERTON 86; PURVIS 81; Purvis R.F.D. 1; Hickory Grove 1; Sumrall 6; Oral 1; Baxterville 1.

### Coldtown

Pastor Hogan had also arranged a ten o'clock service for us at one of his afternoon appointments, Coldtown. Although the sudden cold snap caught them with the stoves still on vacation, they were warm-hearted and gave us a good hearing. They hope to have the E F Plan after their next preaching service.

### Mozelle

The third engagement of the day found us with Rev. S. B. Harrington and his Mozelle deacons. They heard us attentively, liked the plan and passed a unanimous motion (after the pastor expressed his hearty approval of the plan) recommending it to the church and the church adopted it at the night service.

The Mozelle saints are planning for more Sunday school room. They now have several curtained rooms.

Jones County subscribers are listed as follows: ELLISVILLE 101; Calvary 1; South Laurel 12; PINE GROVE 10; Shelton 10; Mozelle R. F.D. 1; LAUREL FIRST 356; LAUREL WEST 159; Laurel Second Avenue 3; SANDERSVILLE 27; Summerland 5; Hebron 4; Heidelberg 1; Overt 1; SHARON 14; MOZELLE 24; Laurel 2.

### Lumberton

To complete the day, our fourth appointment was with Pastor J. R. Reedy and the Lumberton saints. Lumberton was among the first few churches to adopt the E F Plan. They are stronger for it today than ever. We didn't need to talk about the E F Plan. However the pastor had asked us to speak on the Cooperative Program. Lumberton, under the wise and constructive leadership of Pastor Reedy, continues to make progress along all lines.

### Biloxi

At the invitation of Rev. G. C. Hodge, pastor, we explained the EVERY FAMILY Plan to his deacons at their regular monthly meeting. As all know, Biloxi has a heavy debt and numerous problems. However, the deacons felt that the Record would help keep their people better informed and recommended that the Record be included in the 1940 budget. Later advices inform us that the church adopted the budget as proposed and on Jan. 1, Biloxi will join the ever growing list of E F churches.

Record readers in Harrison County are listed as follows: BILOXI FIRST 12 (Will be about 125 January 1); Gulfport 5; HANDSBORO 12; Long Beach 2; Mississippi City 4; Pass Christian 18.

### D'Lo

During the recent revival meeting at D'Lo Pastor C. C. Jones and Evangelist W. A. Green invited us to come down and present the EVERY FAMILY Plan. As both of the above brethren have it at Mendenhall and Waynesboro respectively, they knew its value and were glad to provide a place for us. We explained it and then heard a good sermon by Brother Green. This

was followed by an equally good dinner in the home of Prof. and Mrs. Quinn. The D'Lo folk gave us a good hearing and the pastor expects D'Lo to adopt the E F Plan soon.

Simpson County has subscribers listed as follows: Spring Hill 3; Braxton 1; NEW ZION 23; BETHLEHEM 21; D'Lo 2; Antioch 8; Pleasant Hill 7; R.-3 Mendenhall 1; R.-2 Mendenhall 1; MENDENHALL 53; Sanatorium 2; Cato 1; Shivers 3; KENNEDY SPRINGS 27; NEW HOPE 34; MAGEE 91; R.-2 Magee 2; Star Route, Magee 1; GOODWATER 43; PINE GROVE 11; Pinola 2.

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### The Every Family Plan Helps

West Corinth Church, Alcorn County, Rev. Dewey Wallis pastor, adopted the E F Plan about one year ago. The pastor recently informed us that this had been one of their best years and that West Corinth had now gone to three-fourths time.

### All Baptists Should

"I want you to know I enjoy reading The Baptist Record and look forward to its coming. Enclosed you will find \$1.00 for my renewal. Remember me to Dr. Lipsey and family.—Miss Emma Wilkins, Duck Hill."

—BR—

The federal government is said to have spent in the fiscal year recently closed \$9,268,000,000, and collected only \$5,668,000,000. That is expenditures were more than sixty per cent above income. Will the government call on the liquor business to save us?

With the Federal government getting between five and six billion dollars in taxes annually, to say nothing of what state, county and city taxes, it would seem that we are at least paying to Caesar the things that are Caesar's, but the rest of the scripture injunction is fearfully neglected.

Beginning Dec. 1, Rev. B. J. Murrie becomes editor of the Illinois Baptist, succeeding Mr. I. E. Lee who goes to the pastorate of First Church, Duquoin, Ill. Mr. Murrie is a native of Illinois, was graduated from Ewing College in 1925 and from the Louisville Seminary in 1933. We welcome him to the fellowship of Southern Baptist editors.

It is easy to be carried away with position and high-sounding phrases. For example we swallow it whole when people tell us that the World War did nothing to make the world safe for democracy. But as a matter of fact we may not hold the war responsible for the failure of democracy. It was the behavior of people in peace time following the war, that overthrew the democracies. The war put kings out of business. We are not for war, but we are for the truth. It was neither war nor peace which is responsible for the sort of rulers we have, but the good sense and moral character of the people, or the lack of it. We are for peace. But peace is not procured nor preserved by false slogans.

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### WHERE THE AMERICAN DOLLARS GO

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1. For armament in 1936 \$788,000,000.
2. For liquor in 1935 \$5,000,000,000. A cost of \$125 per family per year.
3. For the movies \$1,053,000,000, or about \$8.20 per man, woman and child in U. S.
4. In 1936 tourists spent \$5,000,000,000.
5. Gamblers took \$7,000,000,000 in 1937.
6. Tobacco gets \$1,500,000,000 yearly.
7. Beauty shops get more than \$1,000,000,000.
8. Public Education claims \$2,600,000,000 annually.
9. About \$3,500,000,000 is spent each year for medical care.
10. All church expenditure of all religions in 1936 amounted to \$550,000,000.
11. The people of America are said to carry \$110,000,000,000 in life insurance.
12. Americans are forced to pay for crime \$15,000,000,000 each year.
13. We spent for Christmas in 1937 almost \$5,000,000,000, nearly ten times as much as to all religious causes for a year.
14. Cosmetics cost \$400,000,000 yearly.

—Southern Baptist Handbook.

### PASTORS' AND LAYMEN'S CONFERENCE

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It is possible to give only the first session of the Conference this week, completing it next week.

Calvary Church, Jackson, was the scene of happy fellowship before the opening Monday evening. The vestibule of the building was crowded with hand shakers. The opening notes on the piano brought them in and they sang, "All hail the power of Jesus' name." Rev. Felix Arnold led the singing, and called on Rev. Fred Bookter of McComb to lead the opening prayer. "Throw out the life line" was the next song, and the volume of voices was increasing. President Harry Smallwood, deacon in First Church, Hattiesburg now came to the chair. "The way of the Cross leads home" was also sung.

Rev. George Gay led the devotional service, reading the first six verses of the third chapter of Acts. He raised the question whether we have lost the power that Peter had when he said, "In the name of Jesus rise up and walk." It becomes us to seek and pray for the restoration of apostolic power. After a brief moment of quiet prayer the Hillman quartet sang the prayer, "Mold me, O Lord, after thy will."

Pres. Smallwood then asked all pastors to stand, and then all laymen. They were about equally divided. Then he called for all who were members of the Brotherhood to stand. There was a good group, especially from Jones County, the one from which brother Smallwood comes.

Pastor E. S. Flynt of Biloxi was elected President, and Horace Headrick of Laurel Vice President; Rev. A. L. Goodrich, Baptist Record Circulation Manager was re-elected as Secretary.

The program being adopted the president named E. C. Williams and W. O. Beatty and Mark Lowrey as Committee on Program for next year.

Dr. Howard Spell then spoke on "Introducing a Better Worship Service." He said there is room for a book of instruction on this subject. "Where should we worship," is the question asked by the Samaritan woman, but that is not the most important question about worship. Not simply "back in the old church," not in any special pew in your church. "Ye worship that which ye know not" places the finger on the weak spot. Why do we have worship in our churches? We seek to please God. We also desire to provide religious instruction. There is too little of religious instruction in our churches. What are our materials of worship? We must put first the Word of God. Make Prayer prominent in worship. We may learn from the prayers of others. Spend time in preparation for prayer. Plan the service to make it worshipful. The purpose of music is to give expression to the worshipful spirit. Much time is given to this, and it deserves prayerful preparation. Our offerings of money should be made an act of worship. And the observance of the ordinances are among the highest expressions of worship. Architecture should aid worship, not be a substitute for it.

The Hillman quartet sang "Holy Ghost with light divine." Then the congregation joined in singing, "Jesus, keep me near the cross." Dr. Leroy Green of Poplarville then spoke on "The Fatherhood of God." He announced that he would not discuss the subject but preach on it. He read from the first chapter of John, "which were born, not of blood, &c." And from the third chapter of John, "Ye must be born again, &c." And from First John, "Our fellowship is with the Father."

There are four respects in which God is spoken of as a Father. First he is Father in the trinity. He also sustains this relationship to the race, as Adam is spoken of as a Son of God. God brought him into being, and he partook of the nature of God. But God is not the spiritual father of unregenerate men. God is also spoken of as the Father of the Israelitish nation. But the one we are concerned in is the fatherhood of God in redemption. Christians are begotten of God, a supernatural work, by which the governing dis-

(Continued on Page 9)



## FACTORS IN A NEW TESTAMENT REVIVAL

By Selus E. Tull, Evangelist, Hazlehurst, Mississippi

All the factors in a New Testament revival are clearly set forth in the tenth chapter of the Acts of the Apostles. They are found in the story of the revival in Caesarea which began in the house of Cornelius. This event has rightly been called the Second Pentecost. The same factors which brought this revival to pass were the same factors which went into Pentecost. God has his way of bringing revivals to pass. We need not expect a New Testament revival with any one of these factors which make a New Testament revival left out.

There are four of these scripturally essential factors which bring about a New Testament revival.

## I

The Place of Prayer. Cornelius was praying in his house when the angel appeared unto him to tell him "what thou oughtest to do." The angel said unto him: "Cornelius, thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter—he shall tell thee what thou oughtest to do." When the messengers that were sent from Cornelius drew near unto the city of Joppa, "Peter up upon the housetop to pray."

Cornelius—the lost soul seeking God—needed enlightenment. Peter—the God-called preacher—needed direction. Both found what they needed through prayer. This is the first and primary factor in a New Testament revival. There were ten days of continuous prayer before Pentecost.

There is no way to think in terms of a prayerless revival. No such thing ever took place on earth. God is consciously realized only in prayer. Sinners must pray for light. Christians must pray for direction. Peter knew the Gospel. He had preached it at Pentecost; but Peter did not know that God wanted him to preach to Gentiles. God revealed that to him in prayer. While he prayed, God gave him the vision of "unclean" beasts of the earth, and commanded him to "kill and eat." Peter found that his pre-judgements were limiting the grace of God, and that his great ministry was circumscribed by his traditions. Prayer transformed him from a local preacher into a world evangelist. Prayerlessness never changes men. Prayerlessness never changes churches.

## II

The Place of People. Revivals, and the conversion of lost souls, which stir communities, do not take place without the assembly of the people to hear the preaching of the Gospel. Listen to this record: "And Cornelius waited for them, and had called together his kinsmen and near friends." When the preacher arrived, Cornelius was able to say: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." At Pentecost, it was recorded that, "The multitudes came together."

The results of revivals are measured by the number of people who hear the Gospel preached. When Cornelius had sent for the preacher, he spent his time enlisting the people to hear him. Modern churches have forgotten this scriptural record. They now sit down and expect the preacher to "draw the crowd." The Gospel will have its power only when people hear it. "Faith cometh by hearing." The most effective work for a revival is the personal solicitation of the people to come and hear the Gospel preached.

## III

The Place of Preaching. The place of the preacher is clearly set out by the fact that God directed Cornelius to send all the way to Joppa for Peter. The angel was talking to Cornelius face to face. Why did not he tell Cornelius how to be saved? Because God has not committed the preaching of the Gospel to angels, but to God-commissioned and Spirit-directed men. "It pleased God by the foolishness of preaching to save them that believe." "The Holy Ghost fell

on all them that heard the word." There is nothing that will ever take the place of preaching. There remains no substitute by which to reach the masses with the Gospel. Nothing else works conviction. Peter's sermon in Caesarea is matched only by his sermon at Pentecost. God enthrones preaching at the very centre of New Testament revivals!

## VI

The Place of Power. The "power" of a revival is the Holy Spirit of God. "Ye shall receive power after that the Holy Spirit has come upon you." "While Peter thought on the vision, the Spirit said unto him: 'Behold three men seek thee. Arise, therefore, and get thee down and go with them doubting nothing; for I have sent them.'" God's spirit directed the preacher. God's spirit empowered the Word he preached. God's spirit fell on the hearts of sinners. Peter and the brethren who accompanied him from Joppa, were amazed "Because that on the Gentiles also was poured out the gift of the Holy Ghost."

Pardon the alliteration, but here are all the factors that go into a New Testament revival—Prayer, People, Preaching, Power!

Need we say that these factors cannot be improved upon? Dare any man think that something else can be substituted, and yet expect a New Testament revival? Not one of these factors can be left out and a New Testament Revival follow. I can go further and say that the very order in which these factors follow each other in the record cannot be changed. Beyond question, they cannot be taken in the reverse order. They represent God's pattern by which to bring about a revival. This plan admits of no superficialities. They exclude all subterfuges. They resolve all hearts down to their true spiritual worth. They will bring results anywhere every time. God help us back on the standards of New Testament revivals!

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## "COMPLETE THE DOING ALSO"

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The associational meetings for 1939 are over. As a rule, they have been well attended and there have been manifestations of genuine, constructive interest. Fervent prayers have been offered, earnest sermons preached, good speeches made and aggressive resolutions adopted concerning the program for promoting the Lord's work.

The writer attended portions of 25 or 30 of the associations. Even amid the rush attendant on reaching so many of them, there was time for enjoyable fellowship with the saints.

The Orphanage got a kindly hearing, the associational offerings for same were better than usual, and many promises were made concerning the people back home.

A review of the associational meetings, noting the spirit of co-operation and the serious enthusiasm, turns the mind to the eighth chapter of II Corinthians, where Paul pictures the fine planning of the Corinthian Christians and then characteristically urges them to turn plans into performances; willing into doing.

So, your humble servant would urge the associational messengers to seek to bring to fruition the plans adopted and the good intentions formed. "Now complete the doing also," II Cor. 8:11a.

What good resolution did you make concerning the Orphanage or concerning any phase of the Lord's work? Was it to ask your Sunday School for a monthly offering; your B.T.U., W.M.U., or church to take at least one membership in the B.O.B.F. 500 Club? Have you presented it with the enthusiasm with which that good resolution was born? If so, whatever the results, you have delivered your soul. If not, you have stunted a noble purpose, weakened your own Christian morale and allowed a good cause to go unaided.

Bryan Simmons.

## —BR—

Pastor Vance Havner resigns the pastorate of First Church, Charleston, S. C., to give his time to evangelism and Bible conferences.

## THE INTERDENOMINATIONAL INTER-SEMINARY MOVEMENT

W. W. Hamilton, New Orleans, La.

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Friends of our Southern Baptist Theological institutions cannot know how many attempts are made to enlist us in movements and organizations for church union. Among these is the Interseminary Movement, or the Student Volunteer Movement. The October issue of "The Interseminarian," in reporting the recent Amsterdam meeting, called "together by the slogan Christus Victor and by the vision of a re-united church," makes clear that one of the main purposes is "To continue active ecumenical work." One statement is, "And we are also convinced that upon that foundation (i.e., "fellowship and good faith between Christians of various nations") a strong ecumenical Christian church may be safely constructed." The Amsterdam conference "was a demonstration of the degree of Christian unity already attained."

Another statement was, "When on Sunday the central act of Christian worship, the Holy Eucharist, was performed, it was necessary for the delegates to gather around four tables to receive the Sacrament instead of all receiving at the same celebration . . . Many I fear were disappointed because the Conference did not take steps toward immediate reunion."

In stating the purposes of the movement it is asserted that "Denominational Sovereignty like national sovereignty is the antithesis of the universality of Christian love." In explaining "The Christian World in Conflict" it is stated that we need not be surprised at this, "for even though we are all sons of God, we have after all, come from low pre-human beginnings and have within us the left-overs of an animal heritage to be fought against and overcome."

One result of the conference is quoted. "In thus demonstrating to the delegates at Amsterdam both the possibilities and the difficulties that lie before us as we seek reunion of the Body of Christ, as a truly Catholic church which can administer the sacraments to all Christians and answer with a single voice the challenge of the City of this world, the First World Congress of Christian Youth carried to the hearts of the youth of the churches a fire which has long burned in the hearts of some of our elders."

It becomes increasingly clear that Southern Baptists and their institutions need to keep humbly and loyally and earnestly on their way. It will require faith and courage to press on toward their goal. We must continue to insist upon loyalty to the Bible, to Jesus Christ as God's Son and our Saviour, to salvation by grace and not by sacraments, to the ordinances as symbols, to the baptism of believers, to the sovereignty of the churches, to a real unity of the saved rather than a mechanically imposed union, and to the giving of the message of the gospel to every creature in all the world.

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First Baptist Church, Meridian, closed an excellent meeting Sunday night, November 5, in which the pastor, Norman W. Cox, preached and was assisted by Mr. and Mrs. Fred G. Scholfield, of Longwood, Florida. There were sixty-nine additions to the church during the meeting. There have been a total of one hundred thirty-two additions to the church since June 1st, when the present pastorate began. Mr. and Mrs. Fred G. Scholfield are two of the Lord's finest. Any church will be greatly helped by having them.

Mississippi gave an overwhelming vote in favor of amending the state constitution, removing the ban against willing money or property to religious purposes. The amendments provide restrictions but permit people who wish to will anything to religious causes. We are now in line with all other states of the Union in this matter. A will must have been made ninety days before death, and only one-third of an estate can be given away where there are direct heirs to it. Land given to any such cause must be sold in ten years, thus preventing large accumulation of land and property by any church.

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"If my people humble themselves, turn from their iniquity, and will obey my voice, I will send rain upon the land. Now my attention unto the 2 Chronicles 7:14

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NAME for it John 1:12, them gave 1 God, even to John 2:23, John 20:3

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Then, n 14:12-17. exalt my will-I wi will of G

Let us for the g group un

Let us centrate and upon You r a church over wh One crov church b worship) the N. preacher the cent One M over to



## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attuned unto the prayer that is made in this place."—1 Chronicles 7:14-15.

### I

The Convention will be on when this comes out. We hope glorious history will be made in His Name.

Had you noticed the emphasis given His Name throughout the Bible.

Psalms 20:5, "In the NAME of our God we will set up our banners."

Psalms 60:30, "I will praise the NAME of God with a song."

Leviticus 18:21, "Neither shalt thou profane the NAME of thy God." See Exodus 34:14.

Psalms 99:3, "Let them praise thy great NAME for it is holy."

John 1:12, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His NAME."

John 2:23, "Many believed in His NAME."

John 20:31, "Believing ye might have life through His NAME."

Acts 4:12, "Neither is there salvation in any other: for there is none other NAME under heaven given among men, whereby we must be saved."

We think of the bare mention of His NAME bringing forth vocal praise in heavenly places.

### I KNOW A NAME!

"I know a soul that is steeped in sin,  
That no man's art can cure;  
But I know a Name, a precious Name,  
That can make that soul all pure.

I know a life that is lost to God,  
Bound down by things of earth;  
But I know a Name, a precious Name,  
That can bring that soul new birth.

I know of lands that are sunk in shame,  
Of hearts that faint and tire;  
But I know a Name, a precious Name,  
That can set those lands on fire.

I know a Name, a precious Name,  
Its sound is a brand, its letters flame,  
I know a Name, a precious Name,  
That will set those lands on fire."

—Anonymous.

In Convention and out of Convention we should be most and first concerned with seeing His NAME made great throughout the earth.

In Genesis 10:4 mention is made of men who said, "Lest we be scattered abroad upon the face of the earth." But, it displeased God. See Genesis 10:5-9.

Then, note the "I will" of Lucifer, in Isaiah 14:12-17. "I will ascend into heaven." "I will exalt my throne above the stars of God." "I will-I will-I will." In truth, where does the will of God come in?

Let us seek His will, first, for self, then for the group. His will is never found by the group until His will is found by the individual.

### II

Let us stop rolling the organ about, and concentrate upon, making His NAME to be great, and upon His will for us.

You recall the story. A division existed in a church—imagine it. And this division was over where the organ should sit—imagine it. One crowd wanted it in the N. E. corner of the church building (could it be called a house of worship), and the other crowd wanted it in the N. W. corner of the church building. The preacher, a tactful sort of fellow, kept it in the center before the pulpit.

One Monday morning the N. E. faction slipped over to the church and rolled the organ from

its central location to the N. E. corner. Wednesday night at prayer meeting (wonder what they prayed for) when the N. W. faction saw where that organ was their eyes spat fire. Wonder if they had prayer meeting?

Thursday morning the N. W. faction slipped over to the church and rolled that organ from the N. E. corner to the N. W. location. Thus, it was rolled about.

A church claiming to be New Testament, purchased by the blood of Christ (See Ephesians 5 and Acts 20), commissioned by Jesus to preach the gospel to every creature, was giving itself to the gigantic, the stupendous, the important task of rolling the organ back and forth.

Telling that in a revival in 1938 a school teacher came along to finish it. The church has now disposed of the organ and has purchased two pianos, one for the N. E. corner (sunrise group, we suppose), and one for the N. W. group (sunset group, possibly). Members of the N. E. faction sit on the east side of the building. Members of the N. W. faction sit on the west side of the building. One faction has Sunday school Sunday morning at 10 o'clock, the other at 2:30 o'clock Sunday afternoon. One faction keeps up one side of the building, the other faction keeps up the other side. So, one side of the roof is red and the other is green. I Corinthians, chapter one.

Let us not roll the organ around in church, Convention, Committee, or conversation!

### III

Figures in large volume are handled by your office here. Very seldom are mistakes made by our helpers. We were handed the wrong figures for last week's column in totals for the last ten years. The figures for 1938 should have been \$203,981.34 instead of \$194,754.54. Sorry! If you will turn to p. 115 of the 1938 annual you will note how easily the tabulation lends itself to error. We wrote the column material while out on a church field—thus it got by all of us.

The figures still show a slight overhead reduction of about \$2,000. We closed our books promptly October 31st. Had we taken the usual two days for receipts to come in, our net gain would have been nearly \$5,000, or, had we included the receipts November 1-2, 1938, \$5,310.83 in amount, our net gain would have been near the stated \$8,000 mark.

### IV

We are no prophet but it was easy to predict the passage of the Mortmain modification because in going all over the State we found not one bit of expressed opposition to it. We heard that a few folks opposed it but it could not have been general or we would have run into it.

This office was glad to make some contribution in putting it into the church calendar, writing letters, mentioning it 2-3 times in this column and seeing emphasis was given in all associations attended and in many church meetings.

We deeply regretted funds for the \$300 assessment were not available to the Executive Committee but the Convention may act yet if it thinks it wise.

### V

In revival at Main Street, Hattiesburg, God manifested His grace and power after about all of us had our backs to the wall. It is good to have God step in then, and He was there before.

The faith of the pastor, J. A. Barnhill was challenging. It was good to see brethren like M. P. L. Love, Bill Dunn, Dr. Westersby, G. M. McWilliams, and others in loyalty. Then the women were faithful as usual. What an array of young people;

It was good to work with singers, Otis Perry and Felix Arnold—some of the best.

Twenty-seven additions—fourteen in the last service—aisles were packed in fellowship.

Good vesper service with Brother Moulder and students at S. T. C.

In great consecration service at M. W. C. about all the girls came forward and two remained at front in special service.

## PASTORAL PROBLEMS

### "BE NOT ANOTHER'S CONSCIENCE"

By Norman W. Cox

—O—

Again and again the preacher is entreated to act as the conscience of some of his members. This is a responsibility that he ought always to refuse. In the vital sovereignty with which God has clothed human personality, he has placed in every man's soul a conscience. The Lord does not want us pastors to be consciences by proxy to other people.

This young man or woman comes and says, "I am planning to do this; is it wrong?" They state their case as favorably as they can. This deacon comes and wants to know if a certain business practice or financial transaction that he is planning is in conflict with his obligations as a Christian. Again and again they come wanting to know if certain pleasures are harmful.

Those who thus come to the pastor have a serious question in their own mind about the thing they are planning or want to do. In most instances they rather definitely feel they ought not. If the pastor tells them not to and they give heed to his counsel, not many of them will, they will still be unconvinced. They need to convince themselves. On the other hand, if he tells them the thing is all right the way they have presented it, and they have presented it in its best light, and then they shove off and go further in the wrong direction than they had indicated as their intention, they drift into sin and feel that they have the pastor's sanction, therefore, it is all right.

I simply refuse to be the conscience of other people. Here is the way I answer them: "Do you honestly believe that the Lord Jesus Christ would do the thing you are thinking of doing? If not, it will be sinful for you to do it. Get your Bible and read it." Many times I cite a passage that fits the situation. Sometimes I tell them to go ahead and pray about it themselves. More frequently we pray together and ask the Lord to guide them. Always we urge that they should give themselves plenty of margin of safety, and under no circumstance should they embark upon doubtful or questionable practices.

—BR—

## CLOTHES FOR THE ORPHANS

(Submitted by Mrs. Myrtis Seale Aaron, Lyon, Miss.)

Who are you, my little lad,  
With face so calm and sad?  
Is it true that your mother or dad  
Can do nothing to make you glad?

An 'orphan' did I hear you say—  
Both dad and mother have gone away,  
And you've forgotten how to play  
But stand so still and look that way?

Cheer up, sonny, I'll do something for you,  
Here are breeches that my boy, Ned, outgrew,  
Patched and worn—a bit faded, too.  
But for an orphan any old thing will do.

Now, shoes you'll need for winter's snow  
And socks with both a heel and toe,  
But into my box no such treasures will go,  
My boy, Ned, is hard on shoes you know.

But here's a package just the same—  
Discarded garments it does contain:  
A true mother would be put to shame  
To give such junk IN HIS NAME.

When her own children are as fresh and bright  
As a Christmas tree on Santa's night,  
Remove such selfishness that obscures isght,  
And let Christ's love be the radiant light.

That warms our hearts into sincere prayer  
To give only things that we would wear;  
Teach us the blessedness of living to share  
As our Thanksgiving box we begin to prepare.

—BR—

Building has begun on a \$1000,000 Science Building for Mars Hill College in North Carolina.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
 Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
 Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
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 Young People's Secty.—Miss Edwina Robinson  
 Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.  
 Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
 Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Friends will be interested to know that our own Miss Margaret Lackey is recovering satisfactory from a serious illness. She is at the Baptist Hospital and will soon be able to resume her duties as hostess at this institution where she has been such a blessing for the past nine years.

Last year 77% of our missionary societies observed the season of Prayer for Foreign Missions with an offering. That is the largest number we have ever had, yet I am sure all of us did not do our best. We have challenged our associational superintendents to make this observance 100% in every association this year. In His strength this can be done.

The study of "Constraining Love" helps us to separate the objects to which we give during the Week of Prayer. Then I am confident each woman studying this book will recognize the fruitfulness of these investments. Do not fail to study "Constraining Love."

The letter below proves the quality of work done by our Training School in the foreign lands that are supported by our Lottie Moon Offering.

### BAPTIST WOMAN'S TRAINING SCHOOL RIO DE JANEIRO, BRAZIL

"And my house shall be called the House of Prayer."

"And what," asked a member of the Foreign Mission Board one afternoon, in February of 1938, "is this young woman to do when she gets to Brazil?"

Came the reply from the Secretary of the Board, "She is to work in the Training School in Rio de Janeiro. She is to make it the 'House Beautiful' of Brazil."

During the long days at sea the new missionary pondered upon these instructions, and with these thoughts echoed memories of what had made the W. M. U. Training School, of Louisville, Ky., known the world over as "House Beautiful." She remembered the supreme dedication of the girls to the will of the Master, their readiness to do any task in His service, their "sister-spirit," the field work, the consecrated professors, the daily chapel services and the social times. Yes, all these, but most of all it had merited the name, The Power House of Prayer, and she felt that even though all the other things had been lacking this one quality would still have made it House Beautiful. Can you wonder that the new recruit spent much of the time on the long voyage dreaming of how she might incorporate all this into the lives of the girls whom she was to lead? Then on March 1, 1939, she came to live in the building which houses not only the Training School but also the primary school and the girls' high school. Can you not see her so eager to try her ideas?

Imagine, then, her surprise when she was awakened on his first Sunday morning in the school by the soft strains of "God Will Take Care of You" as they issued forth from a piano on the floor above. Upon investigation she found that this was an early morning prayer meeting sponsored by the Y. W. A. and that at night there would be another sponsored by the B. Y. P. U. But this was not all. Each Training School girl had her prayer-mate with whom she prayed each day, each had her own quiet time, each had selected one of the unbelievers in the school as her special charge, not only as an object of prayer, but to whom she was to give evangelical information, and assist in the seeing of spiritual things, every day as the clock struck ten each of the girls stopped her work and prayed; a

Y. P. U. and a Y. W. A. were already functioning, the Training School girls sponsored and directed a Children's Society (G.A.) and an Intermediate B. Y. P. U. for the younger girls; each girl had her own day to direct the early morning worship, for the dormitory girls; once a week one of them directed the afternoon chapel for the entire student body. Thus the new missionary found that the Training School in Rio was already a Power House of Prayer and how she rejoiced in the work of those who had already made these plans, Miss Neel and the beloved Dona Jane (Mrs. F. F. Soren).

As September drew near the girls felt that that month should be one of more emphasis on decisions. Dr. Gioia Martins, one of Brazil's most attractive preachers, was invited to conduct conferences at chapel each day and the girls who cared to go were taken to First Baptist Church every night to hear him there. Such an important meeting must have special prayer indeed so they planned an all night prayer meeting, beginning at six on Monday evening and continuing until the same hour of the following morning, when they all met together in one room for a service together. How the preacher felt the power of the Lord as he preached that first night, how the congregation felt His presence; how the entire school showed a marked reaction at the worship service the following morning during two minutes of absolute silence while each prayed. The unbelievers actually begged for permission to attend the night services. Never have I seen more perfect attention during the sermons. How the missionary's heart thrilled to overflowing when a young woman, the daughter of a spiritualist, came to her and said, "Ah, Dona Letha, I have never heard anything so wonderful as that sermon last night. I have never believed in God, nor Christ, nor anything, for that matter. I've heard lots of teachings, but believed none of them, but now I believe! I know that Christ is my Saviour." Then there was the look of Glory and Joy that appeared suddenly upon the face of another for whom the girls had prayed for five years but who had ever hardened her heart, as she seemed literally to throw off the burden of sin and to let Christ come into her heart, as she stepped out into the aisle in response to the first invitation that was given to accept Him as Saviour . . . and later, the testimony she gave was one of the most beautiful I have ever heard and showed plainly that she had given Christ complete control of her soul. There was the orphan girl who had cried for days after having entreated the school, and who never smiled nor played because of her alone-ness in the world, who has gone about as happy as a lark ever since that same hour when she let Jesus come in. She immediately asked for special permission to go to her sister's home to take her to the next church services that she too might have this joy. How she rejoiced when this older sister manifested an interest. There was also the girl who asked the preacher searching questions about her belief and the doctrines of the church of which Dr. Gioia had once been priest, and who, after having his explanation said, "I may never become a Believer, but if I do not, I shall be without a religion for I can not believe my church's teaching after knowing that." But that night she, too, became a believer and is reading her Bible faithfully now. On and on one might go with this story of each of the twelve girls who definitely took their stand for Christ during those four days of services. Many of them know, of course, that they will be subjected to all manner of objections and persecutions at

home for only five of them were from Baptist homes. Yes, the chief ingredient for a "House Beautiful" is already planted in this Training School.

Would that you might have arisen at five o'clock on Saturday morning and gone with the Christian girls and their newly converted friends to the back campus, where in the breaking morning light they held their praise service, in gratitude for the super-abundant answers to their prayers. As they began their first hymn of praise there beneath those aged mango trees it seemed that Nature herself could not refrain from adding her praise for an infinite number of songsters awoke and burst into a beautiful accompaniment for that joyous refrain, and then as the last word died away the little birds, too, became quiet during the Bible reading and prayers, only to burst forth again as the services closed with "Praise God from Whom All Blessings Flow." The last of the conferences has been held but the personal work of the girls goes on as each continues her self-appointed task of Giving the Light to her classmate or friend. Thus it is that seventeen girls have been led to a saving knowledge of the Living Saviour since March.

The Missionary Spirit, was it, too, already implanted in the hearts of these girls? As answer to that question, the missionary would say: What of Herodias Gobira, the fine young Brazilian woman, who has gone out to Portugal, as a missionary under the Foreign Mission Board of Brazilian Baptists, and who is there undergoing persecutions such as modern missionaries in Brazil know nothing of. She had caught the gleam in training here. What of Ligia de Castro, that beautiful, talented charming young woman, reared in the capital city of her country, who has gone out alone into the mighty interior of this immense land and there teaches a Christian school of more than eighty pupils, and spends herself outside school hours in constant teaching of the gospel to the women and children who, but for her, would have gone into eternity without a knowledge of the Living Lord. She too was prepared for her service here. There is also Beatriz Silva, another capable, consecrated, efficient young woman out there in the Indian Villages teaching a school of eighty pupils, and plying up and down that mighty river by canoe taking the news where it is news. What of Waldette, the lovely young bride who has just recently gone with her dentist husband to help give the Gospel on the Tocantins River. Certainly these alumnae give proof of the fact that the fires of Missions burn brightly in the Training School.

Thus as the end of the new missionary's first year of service in the school draws near, she finds that she is not here to establish a House Beautiful so much as she is to keep growing the elements that were long ago made a part of the institution, and to build on and on that the future of the school shall be as bright as the past, keeping uppermost in their lives these ideals which make for a beautiful life. Southern Baptists may rightly kneel in thanksgiving to God that He has so well used their gifts in the up-building of this Training School, which in spite of all physical handicaps in lack of equipment is truly a Power House in the life of Brazilian Baptists.—Letha Saunders.

—BR—

Remember the Baptist Orphanage with an offering on Thanksgiving.



# The Baptist Record

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## PASTORS' AND LAYMEN'S CONFERENCE

(Continued from Page 5)

position of man is changed. They  
are born not of blood nor of the  
will of the flesh, but of God. This  
work of God is conditioned upon the  
redemptive work of Christ. The  
water is in John 3:5 symbolic of  
cleansing.

Our emphasis in evangelism must  
be upon the new birth by which  
men become children of God, and  
not upon the number of people we  
get into the churches. This is done  
by the preaching of the truth. The  
church is a necessity to conserve the  
spiritual life of those who have  
been born again. The church is God's  
agency.

God's fatherhood means paternal  
authority. His will is expressed to  
us and for us in His word. All that  
we know of God and his will comes  
through that Book. The fatherhood  
of God confers filial privileges on  
his children. We can come boldly  
to a throne of grace. We can have  
companionship with God, conscious  
of his presence. He allows us the  
use of many material possessions.

Closed with song by Hillman Col-  
lege quartet and prayer by Pastor  
H. M. King.

## S. S. ATTENDANCE NOV. 12

Jackson Davis Mem. Church	197
Van Winkle Church	24
Meridian 41st Ave.	309
Crystal Springs Church	313
Meridian First Church	732
West Laurel Church	559
Hattiesburg Immanuel	158
Meridian 15th Ave.	352
Bethlehem Church	102
Springfield (Jones Co.)	93

## B. T. U. ATTENDANCE

Jackson Davis Mem. Church	83
Van Winkle Church	91
Meridian 41st Ave.	60
Meridian 15th Ave. Church	129
Hattiesburg Immanuel	123
West Laurel Church	265
Crystal Springs Church	57

Gamp—The year is more than  
half over and I have already lost  
four umbrellas.

Slycem—That's too bad. Your  
1939 overhead is going to be pretty  
high.

DR. A. B. WOOD  
Pastor Forest Baptist Church



## FOREST PLANS EDUCATIONAL PLANT

Construction started last week on  
the new educational building at  
Forest.

The new building will be two  
stories high and is planned along  
the latest lines of Sunday school  
work.

Dr. A. B. Wood is pastor and  
leads wisely and well. The report  
of Forest Baptist Church to the  
Scott County Association was one  
of the best in years.

In addition to his work at Forest,  
Dr. Wood is frequently called on  
for revival meetings in other  
churches.

Mrs. Wood, who is a graduate of  
the W. M. U. Training School  
at Louisville, Ky., not only takes  
an active part in the church work  
at Forest, but also has made an  
excellent young people's leader for  
her district.

## FROM NASHVILLE

Dr. C. Oscar Johnson, native  
Tennessean, pastor Third Church,  
St. Louis, will be the principal  
speaker at the Baptist Fellowship  
Banquet in Nashville, Tennessee,  
Thursday night, December 14, in  
celebration of the fifth anniversary  
of the launching of the present  
Training Course for Sunday school  
workers under the direction of Dr.  
Prince E. Burroughs. Arrangements  
are being made for 1,000, each  
church in the Nashville Association  
being represented in proportion to  
its Sunday school enrollment. There  
will be other distinguished speak-  
ers and visitors from afar to cele-  
brate this significant event. It is  
expected that similar celebrations  
will be held throughout the South-  
ern Baptist Convention during the  
next few weeks.

The present Training Course was  
launched October 1, 1934. During  
the five year period 667,597 book  
awards were issued to 327,083 per-  
sons throughout the South and in  
other sections of this country and  
on mission fields. What an army of  
better trained teachers! This is no  
small achievement.

The Executive Committee of the  
Southern Baptist Convention will  
hold its semi-annual meeting in  
Nashville December 13; the Sunday

School Board will meet December  
14 and the State Board of Tennessee  
will meet December 12. The com-  
mittee on Order of Business for the  
next session of the Convention in  
Baltimore next June, of which Dr.  
C. E. Matthews, Fort Worth, Texas,  
is chairman, will meet in Nashville  
December 12. Other important com-  
mittees of the Convention are  
scheduled to meet on the same date.  
Thus Nashville becomes a most im-  
portant Baptist center for that week.

—Walter M. Gilmore.

## LEAF RIVER CHURCH

The Leaf River Baptist Church  
house east of Collins was burned  
Sunday afternoon during regular  
services. The fire originating in the  
top was probably caused by a faulty  
flue or flying sparks in the un-  
usually high wind. The whole sur-  
rounding neighborhood and the  
local C.C.C. unit rushed to the  
scene but were unable to combat  
the rapidly spreading flames. No in-  
surance was carried. Piano and seats  
were saved.

The interrupted services were  
continued outside. A free will of-  
fering to start a building fund was  
made.

The church was organized in  
1828, the first building being one  
mile west of the Leaf River stream.  
The building which burned was built  
in 1858, being almost 82 years old.  
It was built by Mr. John Chambers  
who took three years to complete it.  
The beams were hand planed and  
morticed.

Rev. Norvell Robertson was the  
first pastor and served thirteen  
years.

There were 27 white charter mem-  
bers and seven colored members,  
during slavery times when the  
church was organized.

There are now 151 living mem-  
bers, and Rev. R. R. Brigrance of  
Mount Olive is pastor.

Services will be held in the home  
of Mr. M. M. Speed, one of the  
deacons.

After devotional services Sunday  
night in the home of Mr. and Mrs.  
A. F. Bell, the members held a  
business session to nominate a  
Building Committee and Finance  
Committee.—Reporter.

"Hello," said a boyish voice over  
the telephone. "Is this the Society  
for the Prevention of Cruelty to  
Animals?"

"Yes."

"Well, there's a book agent sitting  
in a tree in our front yard, and  
he's got Towser so excited he can't  
eat."



## 3-Way Relief for HEADACHE

When you suffer from headache, neu-  
ralgia, or muscular aches Capudine re-  
lieves your misery three different ways.  
It quickly eases pain. Soothes nerves.  
Brings delightful comfort. A standby of  
headache sufferers for the last 40 years.

**CAPUDINE**

MRS. A. H. DALE

On October 26, 1939 the body of  
Mrs. A. H. Dale quietly fell asleep  
as her soul went to be with Christ  
and enjoy the eternal and abundant  
reward she so much deserved after  
86 years of faithful service on  
earth. At an early age she was  
saved and joined Old Hebron Church  
in Lawrence County where both her  
wedding and Golden Wedding were  
celebrated. After the death of her  
husband she lived with her daughter,  
Mrs. L. D. Chapman, at George-  
town, from which place she smil-  
ingly took her departure for her  
Eternal Home.

Because of her consecration and  
loyalty to the Lord and His church  
she was a great inspiration and  
blessing to all who knew and loved  
her. Her loved ones and multitudes  
of friends will always cherish the  
memory of this good woman who  
loved her Savior, her church, and  
her family most devotedly. She will  
be missed on earth where she so  
faithfully labored for the Lord, but  
we know that her joy is now com-  
plete as she rests in His Blessed  
presence.

Her pastor,  
O. O. Haley.

## YOUR XMAS CARDS

are ready. 21 artistic religious cards with envelopes in box.  
Each card a different design. All for \$1 cash (add a few cents  
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## News and Truths About Our Home Mission Work

### HOME MISSION BOARD

J. B. LAWRENCE, Executive Sec'y.

JOE BURTON, Publicity Sec'y.

#### RECEIPTS FOR OCTOBER

Home Mission Board, Southern Baptist Convention

Cooperative Program	\$ 22,183.94
General Designated	1,109.27
Annie W. Armstrong	
Offering	84.21
Special Designations	1,734.34
100M Club	3,612.87

Total	\$28,724.63
Increase over Oct., '38 (20%)	4,811.81
Receipts, Jan. 1-Nov. 1, '39	\$412,240.54
Increase over 1938, same period (6%)	23,634.84

#### THREE NEW MISSIONARIES NAMED

Three new missionaries for work on fields in Arizona, New Mexico, and Louisiana, were appointed by the Home Mission Board in the meeting of the executive committee November 2.

Highly recommended by leaders in the W.M.U. of Virginia, Miss Margaret Jung of Norfolk, Virginia, was named to the Chinese field in Phoenix, Arizona, thus giving the Board four workers among the Chinese, the other three being located in El Paso and San Antonio, Texas.

Appointed for work among the Spanish in New Mexico, Rev. Joe Madrid will continue in activities in which he has been engaged voluntarily for many months. His appointment adds a greatly needed worker on an important field, where the difficulties and special requirements have been such that only a few missionaries have been available.

The third appointee is Mrs. L. Grace Thompson, for work among the French in Louisiana. She also has been a volunteer helper for some months and will continue her valued assistance to Rev. and Mrs. Berkman DeVille in the mission school at Pointe au Chien.

Offerings for October, Dr. J. B. Lawrence, executive secretary-treasurer, reported, totaled \$28,724.63, an increase of \$4,811.81 over the same month last year. In ten months of this year the Board has received \$412,240.54, an increase of \$23,634.84.

#### ASSOCIATION GIVES MISSIONARY LOUD SPEAKER

Inauguration of the use of a loud speaker given by the San Marcos Association to Rev. Jose S. Flores, Mexican missionary of the Home Mission Board at San Marcos, Texas, was marked by the conversion of three Mexicans.

The loud speaker, bought by the Association at a cost of \$115, will be used by the missionary in his regular street services each Saturday in San Marcos and in revival services in a half dozen mission points in the vicinity where he preaches regularly.

At the first street service at

which the loud speaker was used, Mexicans and Anglos crowded onto a vacant lot and street to hear the Gospel both in English and in Spanish. Participants in the service were Rev. J. T. Roberts and Rev. F. E. Bailey, treasurer and clerk respectively of the San Marcos Association, and Rev. J. L. Moye, Home Board field secretary in the Mexican work.

Following the sermon by Brother Moye, three men professed faith in Christ.

#### YOUNG NEGRO MINISTER SEES NEED OF EDUCATION

Recently while teaching *The Preacher and His Task* by Noble Y. Beall, Dr. Collier P. Clay, teacher-missionary at Langston University in Oklahoma, was told of a young minister who had said, "There is no need of going to school to learn the Bible. Just open your mouth and God will fill it."

No argument by learned or unlearned seemed to change him, according to the missionary, until finally Dr. Clay handed him a copy of the Bible and turned him to I Chronicles 1. He asked the young minister to read aloud the first verse.

The young minister read the first word, "Adam," but could not read or pronounce the next word. Finally he began perspiring profusely and exclaimed, "Dr. Gray, you have caught the devil and me in a lie."

After the missionary had read the entire chapter, he convinced the young minister that although the Holy Spirit does the impossible, we must do or learn the possible.

#### LEAVELL LEADS EVANGELISTIC CAMPAIGNS

Three city-wide simultaneous revivals in Louisville, Richmond, and Little Rock, have occupied the time in recent weeks of Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board.

Extending beyond the metropolitan area, forty-one churches in the Long Run Association including Louisville churches cooperated in a two-weeks' campaign ending Oct. 8, which resulted in 1,249 additions, 791 of whom came by baptism.

"All of us appreciated the sane leadership of Dr. Leavell and the type of evangelism he represents," Rev. James A. McCaleb stated at the conclusion of the revival. "He asserted that we have reached a time when concerted concern could best be expressed by a group of local churches banding themselves

#### HEADACHE, NERVOUS?



New Orleans, La. — Mrs. M. O'Neil, 625 St. Andrews St., says: "I was nervous, weak, and suffered from headaches and pains due to functional disturbances. I never cared to eat, was underweight and my complexion was sallow. After using Dr. Pierce's Favorite Prescription I gradually gained weight and strength and felt as well as ever and had color in my cheeks." Buy from your druggist today.

together for the purpose of winning to Christ."

Immediately following the Louisville engagement, Dr. Leavell began a similar campaign at Richmond. The Little Rock revival followed. Both campaigns resulted in signal victories, final results of which have not been announced.

#### CUBANS HAVE EARLY CONSECRATION SERVICES

Consecration services for members of the church at Colon, Cuba, have recently been begun at 8 o'clock on Sunday mornings, these services to be led by the pastor, Rev. Enrique Pina, missionary of the Home Board.

Brother Pina states that nearly two-thirds of the members are attending. The services are interesting, and the people can feel the Lord's presence.

The missionary writes that this adds to the already busy schedule, the Sunday schools meeting in different parts of the town and in homes at 12:30 on Sunday, Sunday school in the church at 2:00, a secret prayer meeting at 7:30, and preaching at 8:00. The church is receiving great blessings from these various meetings.

#### MRS. MARY ORLEANA DALE

Georgetown lost one of its oldest and most respected citizens with the passing of Mrs. Mary Orleana Dale, aged 86. She was a most ardent and devout church attendant. Burial services were conducted from Old Hebron Baptist Church, where she first dedicated her life to the Lord. Funeral services by the Rev. J. B. Quinn of McComb, the Rev. M. P. Jones of Hazlehurst, the Rev. O. O.

Haley of Georgetown, and the Rev. Solon Walker, nephew of the deceased.

Mrs. Dale was born near Old Hebron Sept. 13, 1853 and was married to A. H. Dale, who died years ago. She moved to Georgetown approximately ten years ago, and joined the Georgetown church. All of her useful lifetime this beloved Christian was active in church work. Her passing is keenly felt by her friends and relatives.

Mrs. Dale is survived by three children, Mrs. L. D. Chapman of Georgetown; Mr. Roland Dale of Hagee and Mr. Homer Dale of Silver Creek, and one brother, Mr. Eddie Walker of Newhebron.

#### SUBSCRIBE TO THE BAPTIST RECORD



#### SAYS HEALTH AUTHORITY

"If you suffer from some common ailment, every meal you eat may be poisoning your body! What you EAT can either improve your condition—or make it WORSE!" This is the warning given by James G. Reynolds, Ph. D., who has helped thousands to regain their health.

#### FREE BOOK TELLS AMAZING FOOD FACTS

Do you know what foods help Rheumatism, Stomach Trouble, Constipation, High Blood Pressure? What foods should never be eaten together? Which foods act as medicines—which as poisons? Do you know the truth about Vitamins and Minerals? Learn these vital facts disclosed in "BIO-DYNAMIC HEALTH", now Free Book by James G. Reynolds. Reveals food facts that have brought back health to hundreds after drugs failed. Tells how YOU can learn at home to apply these health secrets to your own condition. Write for Free Book today. No cost or obligation. Postcard will do.

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## Sunday School

E. C. WILLIAMS  
JOHN A. FARR  
MISS RUBY TAYLOR

### Our Sunday School

The following classes and schools are open for this year:

#### Classes:

Junior: Philadelp-  
ers—Maydelle L.  
of the Word—  
Liams; King's S.  
Dorcas—Eliza C.  
gthers—Mrs. C.  
Painters—Mrs.  
acter Builders—  
ful Helpers—Zu-  
Clinton: Mary  
Liff, Jr.

Juniper Grov-  
—Mrs. Eunice  
Silver City:  
G. S. Bryan.  
Liberty: Two  
Lola Tumeay.

Intermediate  
Legion, Miss E-  
ling Star, Mis-  
Rainbow Girls  
Obedient Serva-  
Meridian Fi-  
A. Chiles; Dau-  
E. W. Thomps-  
J. Peery; Pur-  
E. Lassiter; F-  
Smith.

Vicksburg  
Ruth, Mrs. S.  
ors, Miss Nell  
Band, John  
Mrs. S. P. V-  
Mrs. Mary  
Elise Breazel  
Nannie McM-  
Ralph Adams  
Philadelph-  
Walton; Sco-  
Ritchie; Eap-  
Friendship,  
Rainbow Gir-  
Gem, Mrs.  
shine Scatto-  
Crews.

Columbia:  
Pals, J. O.  
ers, Mrs. F-  
shine Scatto-  
Farmer; Da-  
Clyde Carr-  
Mary Slade  
McComb  
Percy Lee C-  
Mrs. W. H-  
Jackson I-  
Moore; Tru-  
Eckles.

Morton,  
ways Read-  
Jackson,  
nall Stocks  
West L-  
Miss Eva  
Young Peo-  
Jackson  
Percy Gre-  
len.

Jackson  
Eunice A.  
Leland:  
ris.  
Philadel-  
erine Rea-  
B. McCrav-  
Wiggins.  
Vicksbu-  
ers, Mrs.



## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY DEPT.

### Our Standard

The following classes, departments, and schools are on the Standard list for this year:

#### Classes:

Junior: Philadelphia: Bible Learners—Maydelle Luke, teacher; Doers of the Word—Mrs. Monroe Williams; King's Soldiers—J. H. Cox; Dorcas—Eliza Crews; King's Daughters—Mrs. Clovis Putnam; Six Pointers—Mrs. J. P. Foster; Character Builders—J. E. Fields; Cheerful Helpers—Zula Walton.

Clinton: Marys—Mrs. E. C. Ratliff, Jr.

Juniper Grove: Willing Workers—Mrs. Eunice Smith.

Silver City: Light Bearers—Mrs. G. S. Bryan.

Liberty: Twelve-Year Girls—Mrs. Lola Tumey.

Intermediate: Quitman: Loyal Legion, Miss Edna Fontaine; Morning Star, Miss Gladys Meadows; Rainbow Girls, Miss Nora Hood; Obedient Servants, Miss Eva Haney.

Meridian First: Victors, Mrs. N. A. Chiles; Daughters of Ruth, Mrs. E. W. Thompson; Radiant, Mrs. W. J. Peery; Pure Gold, Mrs. Harvey E. Lassiter; Friendship, Mrs. Joe J. Smith.

Vicksburg First: Daughters of Ruth, Mrs. S. S. Mitchell; Conquerors, Miss Nell Patterson; Volunteer Band, John T. Hunter; Radiant, Mrs. S. P. Wilson; Lena Causey, Mrs. Mary Fox; Builders, Miss Elise Breazelle; Golden Rule, Miss Nannie McMillan; Always Ready, Ralph Adams.

Philadelphia: Loyal Legion, T. K. Walton; Scouts for God, E. J. Ritchie; Eagles, Marvin Henley; Friendship, Miss Auliene Hiett; Rainbow Girls, Mrs. Ray Graham; Gem, Mrs. Joab Langston; Sunshine Scatterers, Miss Margaret Crews.

Columbia: Eagles, F. C. Burkett; Pals, J. O. Coker; Kingdom Seekers, Mrs. Frank Fortenberry; Sunshine Scatterers, Mrs. Minnie P. Farmer; Daughters of Ruth, Mrs. Clyde Carmichael; Pure Gold, Miss Mary Slade.

McComb Southside: Aviators, Percy Lee Carlisle; Rainbow Girls, Mrs. W. H. Buckner.

Jackson First: Pilots, Mrs. W. B. Moore; True Blue Girls, Mrs. W. G. Eckles.

Morton, Springfield Church: Always Ready, Mrs. W. J. Winstead. Jackson, Griffith: Gideons, Vernall Stockstill.

West Laurel: Rainbow Girls, Miss Eva Stabler.

#### Young People:

Jackson Griffith: Percy Greer's, Percy Greer; Sills, Mrs. C. W. Allen.

Jackson Parkway: Soldiers, Miss Eunice A. Sandlin.

Leland: Ruth, Miss Margaret Harris.

Philadelphia: Fidelis, Miss Katherine Rea; Forward March, Mrs. A. B. McCraw; Hold That Line, F. M. Wiggins.

Vicksburg First: Faithful Workers, Mrs. A. E. St. John.

#### Adult:

Brooksville: Fidelis, C. A. Webb.

Brookhaven: Phebean, Mrs. J. B. West.

Houston: Home Makers, Mrs. J. C. Beasley.

Lyon: T. E. L., Mrs. W. E. Aaron.

Morton, Springfield Church: T. E. L., Mrs. Tom Cooper.

Sturgis: Home Makers, Mrs. Tommie Hamill.

Philadelphia: Brotherhood, E. S. Cole; Faithful Workers, Mrs. D. D. Hopkins; Golden Circle, Mrs. P. I. Franks; Three V, C. P. Putnam.

#### Standard Departments

Cradle Roll: Philadelphia, Mrs. A. C. Spivey, Supt.

Beginner: Philadelphia, Mrs. Lovis Lowry, Supt.

Primary: Philadelphia, Mrs. T. K. Walton, Supt.; Meridian First, Mrs. J. R. Whitaker, Supt.

Junior: Philadelphia, Miss Carolyn Madison, Supt.

Intermediate: Philadelphia, Mrs. Marion Perry, Supt.; Columbia First, D. D. Kennedy, Supt.; McComb Southside, Miss Harriett Fuller, Supt.

Young People: Philadelphia, Mrs. J. M. Lofton, Supt.

Adult: Philadelphia, Mrs. D. A. McCall, Supt. (At time department was recognized as Standard).

Extension: Philadelphia, Mrs. Annie Russell, Supt.

#### Standard Schools

Crystal Springs, Foxworth, Springfield (Scott Co.), Ackerman, Magee, Union, Mt. Pisgah (Choctaw Co.), Itta Bena, Knoxo, Sunflower, Pine Grove (Pearl River Co.), Philadelphia, Goodman, Van Winkle, Jackson—Davis Memorial, Rosedale, East Columbia, Jackson—Griffith Memorial, Morton, West Laurel, Drew, Florence, Vicksburg First, Coldwater (Neshoba Co.), Utica, New Zion (Choctaw Co.), Columbia First, Hopewell.

Advanced Standard School Philadelphia.

#### BELLS OF THE MASTER

The bells of the Master are ringing, Are ringing an urgent call;

A call to workers to awaken—"Awaken!" to one and to all.

The bells are calling, The bells are calling today.

The bells to service are calling; O workers be up and away!

The school bells are calling to study, The field bells are calling to work, The church bells are calling to service,

There's no time for any to shirk. (Air, There Shall Be Showers of Blessings)

The above was written by Annie Foster Ellis, secretary of the Blue Mountain College Club of Los Angeles, California, and is being used in the Woman's Missionary work there this year.—Frank E. Skilton.

#### SUBSCRIBE TO THE BAPTIST RECORD

**DON'T Scratch!**  
You risk infection!  
To quickly ease the  
stinging itch, soothe irritated skin,  
and aid healing, apply comforting

**RESINOL**

## B. O. B. F.

Field Representative  
BRYAN SIMMONS

It is a good thing to give thanks unto Jehovah and to sing praises unto thy name, O Most High. Ps. 92:1.

As we draw near to the second Thanksgiving season since the launching of the Orphanage Building Program, I seek the privilege of making mention of some things for which I am grateful.

1. For the pleasure of seeing the children taken out of buildings that were dangerous to health and life and placed (even though oftentimes crowded) into buildings that are safe, comfortable and attractive.

2. For the uniform kindly reception given your Field Representative. The speedometer on my car registers nearly 50,000 miles. It has carried us into many communities of the state and yet in all our rounds, there has always been an open door. Very little Orphanage money has been used to pay hotel and cafe bills. It has not always been convenient for the people to bestow these favors; but the readiness with which the favors were bestowed calls for more gratitude and from the depth of my heart I say to God and his people, I thank you.

3. For the joy of nearing the half-way mark in the Rebuilding Program. To be sure when we launched this program our sense of its need and our own enthusiasm led us to believe the task would be completed in two years; but stubborn facts soon swept that dream away. Others could have accomplished more; but we are deeply grateful that in a quiet, inexpensive way and without disturbing our general denominational program, the people have responded with sufficient funds for the completion of three new dormitories, a bungalow for the Superintendent, converting the former home of the Superintendent into a dormitory, and practically enough money to complete the kitchen and dining section of the Administration building. This brings us to the half-way mark and like Samuel of old we pause to say, "Hitherto hath the Lord helped us."

4. For the hope of steady progress in the work based on the promises being made and the plans being adopted by individuals and groups.

One church is giving \$1.00 a day. Some churches are putting definite amounts for this cause in the annual budget. More Sunday schools, large and small, contemplate making once a month offerings. Occasionally, from unexpected sources, come heartening contributions and encouraging words. All these give indications that the heaven is working and we turn into the third year with gratitude and hope.

—BR—

### MRS. ALMA HOLLAND

—O—

"Be thou faithful unto death and I will give thee a crown of life."

The Grim Reaper has again entered our midst and our hearts sorrow in the passing of Mrs. Alma Holland; one of our most faithful and devoted members.

Her life was one of quiet service to her Master, her church, her family, her friends.

She was ever ready with a helping hand and no task was ever too small for her.

Though we miss her, we know our loss is her gain. Her influence lives on in the lives of her loved ones and her friends.

To the bereaved family we extend our heartfelt sympathy. May God's blessings abide with them.

—Charleston W.M.S. By Committee.

## Vegetable Laxative Has Important Points

Most people want a laxative to do three things: (1) act punctually, (2) act thoroughly, (3) act gently.

Here's one that usually fills all three requirements when the easy directions are followed. It's an all-vegetable product whose principal ingredient has medical recognition as an "intestinal tonic-laxative."

This ingredient enables BLACK-DRAUGHT to impart tone to lazy bowel muscles. And it is the main reason for the punctual, thorough relief from constipation that most often follows next morning after you take BLACK-DRAUGHT. The millions of packages used prove its merit. 25 to 40 doses: 25c.

■The Broadman Press presents for church auditorium use a magnificent new hymnal for Southern Baptist Churches.

This full size 480 page hymnal will come in round and shaped notes, with durable cloth board and bristol bindings; 52 responsive readings; topical, metrical, first line, title, author, and tune indexes. Fully orchestrated.

You will want to equip your church with this practical hymnal. It was compiled from songs suggested by hundreds of interested leaders in the Southern Baptist Convention, and edited by a special committee of five.

Ready Spring of  
1940

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Jackson, Miss.



# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

In order to save space and have more room for your letters and poems, I want you to let me thank you here and now for your generous gifts this week. To Mrs. "Cap," Bobbie Powell, the Florida Lipseys, Martha Hood, Philip Warrell, the Primary Class of the Freney Sunday school, Mary Eula McNeer, Florence Young and Sarah Lou Hollingsworth, we are expressing real appreciation for your gracious help on our Scholarship Fund and for the Orphanage. Thank you every one. I'm sorry not to make the little personal replies this time to your letters, for there are some things I should like to say to each one of you, but I'd rather use the space for your poems. With love,  
Mrs. Frances Steele.

## BIBLE STUDY

Paul Returns to Jerusalem (Read Acts 20:13-38 and 21:1-17)

Paul felt led by the Holy Spirit to go to Jerusalem, and he, with his companions, left Troas and sailed to the city of Miletus, which was not far from Ephesus. Because he did not wish to go to Ephesus at that time, he sent for the elders of the church there to come and meet him. When they came, he talked to them about his work among them; and then he told them that he was going to Jerusalem not knowing what would happen to him there except that the Holy Spirit had made it clear to him that bonds and suffering awaited him there. Yet he was not afraid, for he wished only to finish the work which the Lord Jesus had given him to do. He told his friends then, that they would see his face no more, for the Holy Spirit had shown him this. Then Paul knelt and prayed with them. They all wept greatly and put their arms around his neck and kissed him, sorrowing most of all because of his words that they should see his face no more. They went with him to the ship in which he sailed away from Miletus. Another stop was at Troas where the ship was to unload. Finding some disciples there, Paul stayed with them seven days. They, too, tried to persuade Paul not to go to Jerusalem, but with no success. As he was about to leave them, they with their wives and children went with him to the shore, and they all knelt and prayed together. When they had said goodbye, Paul and the brethren who were with him, went into the ship and the friends returned to their homes. The boat stopped at Caesarea and Paul went to the house of Philip, one of the seven deacons on whom the apostles had laid their hands. This was the same Philip who had preached the gospel to the eunuch as he rode in his chariot on the way from Jerusalem to Ethiopia.

While Paul was in Philip's house, a prophet named Agabus came there, who took Paul's girdle and bound his own hands and feet with it, saying "The Holy Spirit has told me that the Jews at Jerusalem will so bind the man who owns this girdle, and shall give him to the gentiles to be punished." When the disciples who were with Paul heard these words, they wept and begged him earnestly not to go up to Jerusalem. But he said, "Why do you weep and break my heart? For I am ready not only to be bound but to die at Jerusalem, if they will kill me for preaching about Jesus." When they saw that he would not be persuaded to stay, they begged him no more, and said, "Whatever the Lord will, let it be done." After this, Paul and his companions, with also some of the disciples from Caesarea went up to Jerusalem, and there the brethren received them gladly.

Crystal Springs, Miss.  
Nov. 4, 1939.

My Dear Mrs. Steele:

So sorry that I have not written you sooner, but I have not forgotten you and all readers. I was very happy when I read the Baptist Record and found that you were giving a contest on the best Thanksgiving poem. Enclosed you will find one that I have written. I hope that it will jump the trash can.

Yesterday was my birthday. I was twelve years old. We also received a very small dog today. His name is Skippy.

I must close now with one more word and that is that I want to wish everyone great success.

Love,

Natille Pierce.

Thanksgiving at Grandmother's  
Now, listen, children, and you shall hear

What good times I have at Grandmother dear's.

Candy and cookies and meats

My, my, what a treat!

We eat until we're through

Then when the fire is glowing bright  
Grandfather dear tells us a story

Of the first Thanksgiving so cheerful and bright.

My, don't you know that was a glorious sight?

The day ended before we wanted to go

But we knew we must for the sun was very low.

As I said my prayers that night  
I thanked the Heavenly Father above

For His gracious mercy and love.

—Natille Pierce, age 12

Crystal Springs, Miss.

Rome, Miss.

Oct. 30, 1939.

Dear Mrs. Steele:

This is my first time to write you. I am twelve years old, in the eighth grade. I have brown eyes and am a brunette, have light olive complexion and weigh one hundred nine pounds. I go to school at Rome, and to church here. This summer we had a Vacation Bible school. My cousins from the hills came and attended Bible school. We enjoyed it very much.

I live near my grandmother. I visit her often. She takes the Baptist Record and I read it and think it is grand.

Rome is not very big. We have three churches here and have good attendance at each. We have two young people's organizations here, the B.Y.P.U. and C.C. Both are grand.

I intend to write again. I would like for all boys and girls from eleven to fifteen write me.

Your new friend,  
Martha Hood.

P. S.: Do you know where the mule talked in the Bible?

—o—

Corinth, Miss.

Nov. 2, 1939.

Dear Mrs. Steele:

Here I am again. I had the pleasure of seeing my letter in print. This is my second time to write to the Children's Circle. I go to Sunday school every Sunday. I am nine years old. I enjoy going to school. My teacher's name is Miss Myrtle Lee. I am sending my poem. I hope to see it in print.

With love,

Virginia Fare.

Thanksgiving to God  
Again, today, we render thanks,  
to Thee, the Lord of all,  
Again we join in the songs, as on  
thy name we call.

For freedom's songs we offer praise,  
in such a land as this

Where safe from war we dwell,  
happy and bliss.

—Virginia Fare, age 8 years.

Richton, Miss.  
Oct. 31, 1939.

Dear Mrs. Steele:

May I enter your Children's Circle too? I am a little boy and this is my first time to write, and I would like very much for you to put this in print. I go to school and like my teacher very much. Her name is Miss Bell Cotten. She is very nice to all of us. I also go to church, Sunday school and B.Y.P.U. I won a prize in B.Y.P.U. for memorizing the Ten Commandments. I am sending a little poem. I received some help on it but the thoughts are original, for I am really thankful for all that God has given and done for me.

Here's hoping I can send some money the next time I write.

Lovingly,

Paul Cooley.

Thankful to God

Lord, I am thankful to Thee  
For sending to earth little me.

I am thankful to Thee for the trees,  
flowers and things

For the bees that hum and the birds  
that sing.

—Paul Cooley, age 6.

—o—

Ackerman, Miss.

Nov. 6, 1939.

Dear Mrs. Steele:

I am a little boy eight years old wanting to join the Circle. I am in the fourth grade. I have two pets, a cat named Charlie McCarthy and a dog named Rip. I go to Sunday school. I am sending five cents for the Orphanage.

Your friend,

Philip Warrell.

—o—

Ocean Springs, Miss.

Dear Mrs. Steele:

Find enclosed two this time, one for the Orphanage and one for the B.B.I. scholarship.

I wonder how many of the Circle know the twenty-third Psalm, I mean know it by memory? How nice it would be to memorize the twenty-third Psalm, in connection with the commandments. Do you not think so, too?

Who was the man that climbed a tree to see the Lord as He was passing? What kind of a tree was it?

Sincerely,

Mrs. CAP.

—o—

Crosby, Miss.

Nov. 11, 1939.

Dear Mrs. Steele:

May I come in for my yearly visit to the Children's Circle and bring my offering to the orphans?

I'm entering a little poem in the contest. I hope it will be good enough to get in. I made many lines and mother helped me pick out the best ones.

I'm nine years old and in the fourth grade. I belong to the Junior G.A. Well, I must stop now, but I'll be back next Thanksgiving if nothing happens.

Much love,

Bobbie Powell.

Thanksgiving Day

I'm thankful for the Pilgrims  
Who sailed across the sea  
To build new homes and churches  
In a land that was free.

They suffered many hardships  
And many lives were lost  
But they were happy in their worship  
And did not count the cost.

Summer passed and autumn came  
Their hearts were light and gay  
For God had rightly blessed them  
In every sort of way.

And so they set aside a time  
For feasting, prayers and play

MORE COMFORT WEARING

## FALSE TEETH

Here is a pleasant way to overcome loose plate discomfort. FASTEETH, an improved powder, sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

For making merry with their friends  
And called it Thanksgiving Day.  
—Bobbie Powell, age 9.

Hattiesburg, Miss.  
Nov. 6, 1939.

Dear Mrs. Steele:

I am a little girl eight years old and in the third grade. My teacher's names are Miss Sue Carol Reynolds and Miss Mary Magee. I like to go to school and I go to Sunday school every Sunday. I have a sister. Her name is Carolyn. I hope to see this in print as this is my first time to write. I am sending five cents for the orphans.

Your friend,

Sarah Lou Hollingsworth.

Come, let's be thankful  
For what God did for us:  
For food, clothes and shelter,  
For parents so dear,  
For friends everywhere,  
Father, we thank you.

—Sarah Lou Hollingsworth, age 8.

—o—

Cleveland, Miss., Rt. 2

Nov. 2, 1939.

Dear Mrs. Steele:

This is my third time to write, but I enjoy it more every time. I have already gotten some letters from girls and boys who saw my address in the Record. Hey! Folks! Attention! I would like some more letters.

You mentioned Annie Laurie McLellan's scholarship at B.B.I. She is my cousin and I wish her the best of luck. I am sending a dime to be used for that.

I go to Providence Baptist Church and Rev. B. D. Hardin is our pastor. Love and prayers,  
Mary Eula McNeer.

—o—

Ocean Springs, Miss.

Nov. 6, 1939.

Dear Mrs. Steele:

Monday, Tuesday, Wednesday, Busy all day long—Thursday, Friday, Saturday, Still the same old song—And Sunday's just as busy—Then the week is through, So right now, I'll steal a minute and drop a line to you!

I have been wanting to write to you ever so long so at last, here I am!

When the Baptist Record arrives in our home each week it is just like "sunshine after rain." I enjoy every article and my favorite of all, the Children's Circle, I always read first.

(Continued on Page 13)

**666** relieves  
misery of  
Colds  
fast!  
LIQUID - TABLETS  
SALVE-NOSE DROPS

## 5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, scripture calendars, beautiful new KRYSTAL Plax and velvet Scripture mottoes. Scripture Greeting Cards. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher  
Dept. 2FX, Monon Bldg., Chicago, Ill.

## Kidneys Must Clean Out Acids

Excess Acids and poisonous wastes in your blood are removed chiefly thru 9 million tiny delicate Kidney tubes or filters. And non-organic and non-systemic disorders of the organic or Bladder may cause Getting Up Kidneys or Nervousness, Leg Pains, Circles Under Eyes, Dizziness, Backache, Swollen Ankles, or Burning Passages. In many such cases the diuretic action of the Doctor's prescription Cystex helps the Kidneys clean out Excess Acids. This plus the palliative work of Cystex may easily make you feel like a new person in just a few days. Try Cystex under the guarantee of money back unless completely satisfied. Cystex costs only 3c a dose at druggists and the guarantee protects you.

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AUBER J. W.  
LUCY CARL  
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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS . . . . . STATE SECRETARY  
LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. . . . . JACKSON, MISS.

## STATE BAPTIST TRAINING UNION CONVENTION PROGRAM

Wednesday

P. M.  
7:00—Convention Song—The Banner of the Cross—His Word read in unison—Prayer. Praise hymns.  
7:25—Greetings by the Host Pastor, Rev. L. W. Ferrell.  
7:35—"Loyalty to Christ," 1939 Baptist Training Union Theme—President R. D. Pearson.  
7:50—"The Five-Fold Object," Miss Lucy Carleton Wilds.  
8:15—Special music.  
8:20—"Climbing Jacob's Ladder," Dr. Noble Y. Beall.  
8:55—Motion pictures of Ridgecrest.

Thursday

A. M.  
8:30—Convention Song—The Banner of the Cross. His Word read in unison—Prayer. Praise hymns.  
9:00—The March of Christian Soldiers, Secretary D. A. McCall.  
9:30—Book Store Buildings, Mrs. O. M. Jones.  
9:40—Juvenile talent parade.  
10:25—"The Banks of the Bayous," Mrs. J. Wash Watts.  
10:55—"Enlargement is Possible in Every Church," Rev. W. A. Bell.  
11:15—Special music.  
11:20—"Can God Forget Palestine?" Dr. J. Wash Watts.  
11:55—Appointment of committees, announcements.  
12:15—General banquet, Shelby Rogers entertaining.

P. M.  
2:00—Five conventions meeting simultaneously.  
4:30—Convention picture, and tour of Jackson.

7:15—Convention Song—The Banner of the Cross. His Word read in unison—Prayer. Praise hymns.  
7:35—"They of Italy," Dr. Enrico Paschetto.  
8:05—"Living Stones," Mrs. J. Wash Watts.  
8:35—Special music.  
8:40—"Good Religion for Our Day," Dr. Noble Y. Beall.

Friday

A. M.  
9:00—Convention Song—The Banner of the Cross. His Word read in unison—Prayer. Favorite songs.  
9:15—Bible stories by Story Hour members.  
9:45—Junior memory work drill.  
10:00—Intermediate sword drill.  
10:15—Senior speaking tournament.  
10:15—A summary.  
11:25—Report of committees—Announcements.  
11:35—"Gards or Souls," Dr. J. Wash Watts.  
12:55—Final adjournment.

**Out of the State Guest Speakers**  
Dr. and Mrs. J. Wash Watts were for some years missionaries to Palestine, now connected with The Baptist Bible Institute in New Orleans. Dr. Noble Y. Beall is Field Sec-

retary of the Home Mission Board, promoting our missionary work among the Negroes. His chief interest is in a trained Negro ministry.

Mr. Enrico Paschetto is of Italy. He comes of a Christian family, has studied in London, and for the past year has been attending the Southern Baptist Theological Seminary in Louisville, Ky. He is joint author with his father of our new missionary book, "They of Italy."

### Things You Will Need to Know

The first session of the convention will begin at 7:00 P. M. Wednesday, November 22.

The Registration Committee will be on the job all day Wednesday. All early comers may get their home assignment upon arrival.

Homes will be furnished at the rate of 50c per person, per night, two to a bed.

The registration fee is 50c for Seniors and Adults, 25c for Juniors and Intermediates. Story Hour members are exempt.

The general banquet will be Thursday noon. It will be a good meal for 35c and a good program that will be different. Menu mixed with music and magic.

Exhibits: Our colleges and other institutions have an exhibit in connection with the Training Union exhibit in the Cradle Roll Department of the church.

Books galore, and more, are on display in the lobby of the ground floor. Books are good Christmas presents. Mrs. Jones and her assistants will be glad to meet and serve you.

Rev. L. W. Ferrell is our host pastor. Mrs. L. R. Williams is our host director. We are indebted to them, to the Griffith Memorial Church, and to all who have helped them, for the perfect arrangements made for our comfort and profitable stay in Jackson.

You will want to visit The Baptist Orphanage, The Baptist Hospital, and Baptist Headquarters before leaving Jackson.

Make your Bible your traveling companion.

Remember who you are, and why you are here.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

—BR—

### CHILDREN'S PAGE—

(Continued from Page 12)

I am enclosing one of my poems to be entered in the Thanksgiving poetry contest. Am also enclosing a small contribution for the Orphanage which I hope will help in some way.

Wishing you a bright and joyous Thanksgiving,

Florence B. Young.  
I'm Thankful

For the music of the raindrops  
And the silent twilight's glow  
For the peacefulness of night  
And the stars that twinkle so.

For the golden rays of sunshine

SPEAKERS AT STATE B. T. U. CONVENTION, JACKSON, NOV. 22-24



DR. NOBLE Y. BEALL



DR. AND MRS. J. WASH WATTS

For the bird songs in the air  
And the whispering waters and  
radiant rainbows  
That tell of God's blessings and care.

For the springtime and the harvest  
For each blossom, joyous and gay  
And a heart of understanding,  
I am thankful today!

—By Florence B. Young.

Carthage, Miss.  
Nov. 6, 1939.

Dear Mrs. Steele:

Enclosed you will find check for \$1.00. This is a Thanksgiving offering from my little Primary class of Freney Baptist Sunday school to the Orphanage.

Last Sunday the subject of our lesson was "Love Gifts." Each child wanted to contribute something to the little orphan boys and girls.

Several children would like to enter the poetry contest. You will find poems enclosed.

All the children read and enjoy the Children's page every week. It is a blessed privilege we have of working with the little children, isn't it?

With every good wish to you and the Page, I am,

Your friend,

Mrs. Mattie C. Kearn.

Carthage, Miss.  
Nov. 6, 1939.

Dear Mrs. Steele:

I wrote to the Children's Circle about a year ago. I didn't think I would wait so long to write again. I have been busy in school though.

I surely have a sweet teacher. She is Mrs. Mildred Ellis. I enjoy going to Sunday school. My mother is my teacher.

How many of you children have started planning for Christmas? We are learning some new songs, also talking about what we may do to make someone happy. I am sending in a little poem for the contest. I am eight years old. I hope all of you have a happy Thanksgiving day.

With love,

Margaret Ann Kearn.

Thanksgiving Day

This is Thanksgiving Day  
How can I spend it?  
With a thoughtful heart  
Dear Lord, may I end it.

Just one little smile  
Can fill my heart with joy.  
So I'd like to make happy  
Some little girl or boy.

—Margaret Ann Kearn, age 8.

Thankful

On Thanksgiving Day we must say  
We are thankful to the Lord  
For many blessings each day.

—Ruth Cannon, age 9 years.

Thanksgiving Blessings

On Thanksgiving Day  
We should be thankful and pray  
For the good Lord who loved us all  
Has blessed us from spring till fall.  
He has blessed us in many ways  
Now, let's give Him glory and  
praise.

—Jimmie Howard Collier, age 8.

Utica, Miss.

Nov. 6, 1939.

Dear Mrs. Steele:

I am sending my Thanksgiving poem in and hope it will miss the trash pile.

M. B. Cooper, Jr.

We Give Thanks

From grateful hearts come humble  
thanks for blessings of the year  
For health and peace and happiness,  
for life and love and cheer.

Thanks we give for generous store  
of golden grain and hay  
For pantries packed, for cellars filled,  
for troubled hearts made  
gay.

For azure skies and soft twilight,  
the neighbors cross the way,  
For everything that adds to life, we  
give our thanks today.

—M. B. Cooper, Jr., age 9.

### LADIES' MEN'S HOSIERY

5 Pairs Ladies' Chardonize Hose \$1.00 postpaid. 1940 Catalogue ready. Write for one.

L. S. SALES CO., Asheboro, N. C.

### Ladies' Lovely Silk Hosiery

5 Pairs \$1.00 prepaid, slightly imperfect. 2 Pairs Full Fashioned Hosiery prepaid \$1.10. Write for free color card.

AMERICAN HOSIERY CO.,  
Box 562, Lexington, N. C.

### Constipation Relief

That Also

### Pepsin-izes Stomach

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!



# Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

## DR. MADDRY RETURNS TO RICHMOND

Richmond, Virginia—(F. M. B.)—Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, is back at his desk in Richmond after a four and a half months furlough. Most of this time was spent resting in the quiet of the North Carolina countryside. Dr. Maddry returns to his work greatly refreshed and strengthened, and he wishes to take this opportunity to thank his many friends for their interest and prayers during these past few months.

## GEORGE SADLER RETURNS FROM EUROPE

Richmond, Virginia—(F. M. B.)—It was with a new sense of appreciation and respect that I tipped my hat to "Lady Liberty" when we steamed into New York Harbor on Saturday morning, November 4. As Southern Baptists' representative I had been away almost five months visiting our work in Palestine, Syria, Italy, Hungary, Rumania, Yugoslavia, and Spain. I had seen an unprecedented conflict in Palestine: two kindred peoples desirous of occupying the same space at the same time. I had seen also a clash of religions—Jews and Moslems and Christians; I had looked upon a state in the person of Italy that had come to life materially but whose religious leaders were saying: "It is time to revoke the practices of the Inquisition to the end that 'heretics' be driven out of our country;" I had had a real spiritual experience in Hungary as I addressed large church and open-air congregations; I had heard the heart-breaking appeals of persecuted Baptists in Rumania; I had even had fellowship with two of our preachers who had suffered imprisonment for their faith. I had spent weeks in the artificial, divided state of Yugoslavia and had seen that spirit reflected in our work; I had been saddened as I had beheld the poor broken impotent thing that the world calls Spain; I had been suffocated by its atmosphere of religious intolerance and fanaticisms. But in all these lands I had seen the power of the Gospel in the progress of transforming life. So I came back thanking God for a free country and a powerful Gospel.

## FOR SALE: A BIRTHDAY GIFT

Richmond, Virginia—(F. M. B.)—To the Foreign Mission Board there has come a beautiful gift, the symbol of a missionary's ever active love for the Master's work. On September 16 this missionary veteran to China passed her sixty-fourth milestone. Her friends gave her a happy furlough birthday party. It was also a farewell party, for within the month she sailed away to spend the sunset of life in her beloved China. Among the many useful gifts that she received on that autumn day was a handmade crocheted bedspread (80x82). The design is so exquisite, the material so durable, and the gift so handsome that the missionary smiled through her tears of joy: "It is too much. I do not need so lovely a spread for my bed in China. Please let me sell it and give the money to my starving, suffering Chinese."

Winter in Pochow is bitter and severe. The missionary knew that when she arrived home in China, she would find multitudes in dire need, and she would not have enough money to meet those needs. Her heart burned and yearned within her. Again she whispered: "Please send it to the Foreign Mission Board and ask them to sell it for China Relief." For sale: for only thirty dollars a beautiful bedspread. It's the love gift of a missionary to China.

(Address: Foreign Mission Board, Box 1595, Richmond, Va.)

## RECEIPTS FOR OCTOBER—1939

Co-operative Program .....	\$48,721.91
Designated Gifts .....	14,357.16
China Relief Funds .....	924.26
Debt Account .....	2,898.89
Lottie Moon Christmas Offering .....	108.90
Miscellaneous Income .....	3,201.56
	<hr/>
	\$70,212.88

## CONGRATULATIONS

Richmond, Virginia—(F. M. B.)—From Porto Alegre, Brazil comes the announcement of the birth on October 11 of Albert Ian Bagby, Jr. His parents are working in Southern Baptists' splendid school in Porto Alegre.

Dr. and Mrs. W. Maxfield Garrott of Fukuoka, Japan, who are now in the United States on furlough, are receiving congratulations on the birth of a daughter, Elizabeth Ann, on October 29. Dr. and Mrs. Garrott are spending their furlough year in New York where he is pursuing his studies in Union Theological Seminary. Their address is 99 Claremont Avenue.

## AN APPEAL FROM AFRICA

Richmond, Virginia—(F. M. B.)—From Miss Neale Young, Abeokuta, Nigeria, comes the following appeal: "You very kindly asked to know something that might be done to help our work. I suggest religious leaflets or papers. There is a great cry for such and we have so little now. All Sunday school papers have stopped coming and the Sunday School Times as well. We no longer get any. As I travel about the pastors and teachers beg for such, and on my desk are many letters asking for papers and leaflets. There is a dreadful dearth of such material."

Anyone having such material as Miss Young describes and desiring to send it should address it to her at Abeokuta, via Lagos, Nigeria, West Africa.

## SHANGHAI CHURCH ACTIVE AND GROWING

Shanghai, China—(F. M. B.)—Since I last wrote you we have enlarged Grace Church auditorium to hold half as many more people as we could seat before. In the group of buildings where we have our services are a restaurant and a picture show. Just below Grace Church is a dance hall. At the foot of the steps leading up to the church auditorium is a stand where fruit, candy, and cigarettes are sold. Those are our surroundings, but Grace Church is wide awake. If you come to our Sunday morning services, you must come early if you wish to get a seat. Some come an hour ahead of time in order to get a seat close to the front.

The members were liberal in their gifts for enlarging the building. Since then we have put in a loud speaker. When the pastor called for the money for the loud speaker, he got enough not only to pay for it but also to paint the walls of the church and the benches. We no more look like a refugee camp. It was interesting to see how many people had a part in that loud speaker. One woman gave one of her two rings. One teacher who had been without a job ever since the war started, but who has just secured a position in one of our schools, gave her first month's salary. Last Sunday, at the close of the morning service, a little girl brought her jade ring and gave it toward the loud speaker.

Our auditorium is still too small, so we are putting in a second amplifier and are going to make us of the dance hall down below the church. This will take care of about three hundred more people. The owner of the building

is letting us have that dance hall free of charge on Sunday mornings. A flower shop nearby is furnishing us, free of charge, a large basket of flowers every Sunday.—Hannah Fair Sallee.

## A SOUTHERN BAPTIST SEES SOUTH AMERICA

Mendoza, Argentina—(F. M. B.)—The trip has been full of delightful experiences and fellowship. A week in Recife, one in Bahia, fifteen days in Rio, nine in Sao Paulo, and some trips out in the rural sections gave us opportunity to see the local work in Brazil.

From Recife we went eighty miles interior to Josa Pesaoa; from Rio to Bello Horizonte; from Sao Paulo to Curitiba. The Brazil work is encouraging as is Argentina. Native leaders taking positions of responsibility seem capable. We had a delay of a week getting from Sao Paulo to Buenos Aires waiting for news of the English boat on which we had presage. Finally, we had to exchange tickets for an American boat sailing a week later. Miss Essie Fuller had to keep us from day to day—we could not make plans to do anything or go any place. She made us feel welcome and we enjoyed our enforced stay with her.

In Rio we spent our first week in the hotel getting our shopping and sightseeing done. Then we went on to Bello Horizonte for two days and back to Rio for a few days as guest of the W. E. Allens and Minnie Landrum.

The days just finished in Buenos Aires have been full of joy and we are just waiting here with the Quarles and Miss Waldron for the plane to take us across the Andes. We came Saturday afternoon on the plane and expected to catch the next one yesterday to finish up Argentina and on into Chile, but the weather has been too bad and we are still here at two o'clock on Monday. It means a shortened stay in Chile for which we are extremely sorry. We sail Friday, October 13, for home expecting to reach New York October 31.—Cora F. McWilliams (Mrs. George).

## SPANISH DELEGATE TO ALLIANCE REACHES HOME

Barcelona, Spain—(F. M. B.)—I am very glad to notify you of my safe arrival home. I have found my dear wife and little boy very well.

Friends were amazed on hearing my report of the wonderful Congress at Atlanta. I have found an increasing interest in religion here after the defeat of the Red Marxists who denied God and Christian ethics. Now the Catholic churches are crowded with people, and there is great opportunity for every kind of religion. I have found in my own town a goodly number of people converted to God. Most of them, whom I did not know before, had been converted in small, private religious services during my absence.

We still need your prayers and your help. It is very sad to see the nations of Europe engaged in war. This means a great responsibility for American churches, but I do not doubt that they will respond eagerly to the privilege of assisting their European brethren.—Samuel Vila.

The Christian Century gives the results of a three years' study of deaths by automobile accidents made by the National Safety Council meeting recently in Atlantic City. Twenty-five percent of such deaths are directly due to drinking liquor. Every man who votes for the sale of liquor shares the guilt of this wholesale murder; and every newspaper manager who advertises liquor is particeps criminis. Thirty thousand a year are killed by this route.

If one is to make a solution of the problems, there are conditions which are also First, it must be mental problem or ships; the kind of results. The kind of people who have a historical background and religious thrown together geographical territory problem, nor is it one section or corner as the human race in its scope.

## Approach to

1. There are some world which make "spots" as far as is concerned. The problem in Germany; Europe; the Jew in Palestine; problem in India; problem between the South Africa the Oriental problem can Pacific coast problem in this try.

We think of it difficult, and it is no more difficult in Germany, I think. Indeed, in situation here in those areas, encouraging.

2. We must to what constitute in the United need light rays need to approach normally rather help in this real study of a the subject Negro writers a summary a fessor Reuter American Race quite suggestive book, "What an enlightening what constitute from the str Each group problem from neighbor on racial line.

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# THE CHRISTIAN APPROACH TO THE RACE PROBLEM

Willis J. King

President Gammon Theological Seminary

If one is to make headway in the solution of the problem of race relations, there are certain approaches which are absolutely essential. First, it must be seen as a fundamental problem of human relationships; the kind of problem which inevitably results when large numbers of people with diverse historical backgrounds and dissimilar racial and religious traditions are thrown together in the same geographical territory. It is no new problem, nor is it confined to any one section or country. It is as old as the human race, and world-wide in its scope.

## Approach to the Problem

1. There are seven areas of the world which may be called "hot spots" as far as the race question is concerned. They are: The Jewish problem in Germany and Central Europe; the Jewish-Arabic problem in Palestine; the British-Indian problem in India; the Sino-Japanese problem between China and Japan; the South African Race problem; the Oriental problem on the American Pacific coast; and the Negro problem in this section of the country.

We think of our race problem as difficult, and it is, but certainly no more difficult than those found in Germany, India, Africa, Palestine. Indeed, in some respects the situation here is less serious than in those areas, and the outlook more encouraging.

2. We must inform ourselves as to what constitutes the Negro problem in the United States. Here we need light rather than heat. We need to approach the problem rationally rather than emotionally. A help in this regard will be a careful study of available literature on the subject by both white and Negro writers. For example, such a summary as that given by Professor Reuter in his book, "The American Race Problem," would be quite suggestive. Dr. R. R. Moton's book, "What the Negro Thinks," is an enlightening statement as to what constitutes the race problem from the standpoint of Negroes. Each group should try to see the problem from the angle of his neighbor on the other side of the racial line.

## The Christian Attitude

3. A third essential is to ascertain as best we can what constitutes the Christian ethics in this problem; what is the mind of Christ in regard to it. The teachings of Jesus suggest the following basic principles: (a) Respect for human personality; (b) Recognition of the solidarity of the human family; (c) Mutual interdependence of the various racial groups; (d) Love as the governing principle in all human relationships.

**Making the Way of Jesus Effective**  
Our real problem, of course, is to make the principles of Jesus effective. Some suggestions in this connection are: (a) Develop an increasing number of people in both racial groups who believe in Jesus' way and are willing to try it. (b)

Realize that from the side of Negroes it will require infinite patience; from that of the whites both vision and courage; and from both whites and Negroes persistence and tact. (c) Faith in each other and in the ultimate triumph of good will. (d) Eternal vigilance through many channels to achieve interracial good will. (e) Developing genuine friendships across racial lines. (f) Working together on certain projects without dealing with the theoretical aspects of the question.

As difficult as the race problem in our country is, it is to be expected that the Christian people of the nation will find a way to solve it. Christ our Master expects no less of us; we must not disappoint him. We cannot be unmindful of this major challenge to the adequacy of the Christian religion to meet the problems of our day. Jesus' dream was to build a brotherhood of all mankind. He expects his church to realize this dream.

—BR—

## B. S. U. SECRETARY

Miss Lois Brimm, vice-president State B.S.U., Blue Mountain College: "We have in Mississippi a group of young people that is vitally interested in having a State Secretary. We also have in Mississippi scores of students (especially in Junior colleges) who have not even been touched by B.S.U. as yet. This is a marvelous field for service right at our very doors, and a Student Secretary, whose every thought and attention would be devoted entirely to B. S. U. work, is the only person who could possibly carry through the program of "Christ on every campus."

Miss Marie Gary, president Student Government, Blue Mountain College: "Mississippi is already far advanced in B.S.U. work; surely a state that is one of the recognized leaders in religious activities deserves to have a State Secretary. With such a leader in our midst the influence of B.S.U. would be felt in every corner of Mississippi."

Mrs. Jerome Maxwell, president B.S.U. Council, University of Mississippi: "We have seen the very

effective work that has been done in states having a State Student Secretary, and we believe that a great deal of the credit for such effectiveness lies in the fact that those states have a wide-awake, deeply-interested, truly spiritual leader for student work. I am interested in the greatest good of Baptist students in our state, and I believe that the appointment of such a state officer as the students of Mississippi are requesting would be a contribution to that good."

Miss Julia Herring, president B. S. U. at M. S. C. W.: "College days are the most important ones of a young person's life. During the course of these days there is a crystallization of beliefs, ideals, standards, etc. Coming from a campus with a local student secretary, I know just what proper guidance and leadership by the very highest type person can mean. However if the energies and possibilities are not carefully guided they will most likely not be used for the best purpose. A statewide Student Secretary could unify state work and share the very best throughout the state by contacting local secretaries and B.S.U. councils. In this way a wonderful work can be done for Christ."

Mr. Billy Watson, Jr. College representative of State B.S.U., Ellisville Jr. College: "Coming from a junior college campus that has had a B.S.U. council only two years, I know what it can mean to change a campus for Christ. But we are so much more fortunate than most junior colleges because we have a local Student Secretary. The many junior colleges in our state that do not have one could be helped immeasurably by a State Student Secretary. He could promote B.S.U. work on these campuses helping their campus as ours has been helped. For that reason our Baptist students are praying for a Student Secretary."

Mr. George Purvis, B.S.U. council member, Mississippi College: "It is true that Baptist students in Mississippi have been living for Christ and working for him, but think of the potential power that could be loosed through reconsecrated Christian young people under a truly great Baptist leader. This could be realized through a State Student Secretary working with Christian and non-Christian students on the campuses of our state."

—BR—

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now! Adv.

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## To Ease Women's Pain: "Build-Up"

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## CONVENTION SERMON

(Continued from Page 1)

We must continue to make the unchanging word of the Lord the rule and guide of our faith and practice. To turn aside at any point from the lordship of Christ is to barter our heavenly birthright for a mess of spoiled pottage. Speaking to one of my church recently, with my Bible in hand, I said to him, "This Book has made a living for me, and common honesty demands that I be true to it." This same Book has made us Baptists what we are, a peculiar people, and there is no doubt in my mind that we are the happiest Christians on earth. "The joy of the Lord is our strength," and this helps to account for the large number of conversions under real Baptist preaching. With love in our hearts for all Christians, we must ever remain a separate people, separate from the world, and from all who hold "thumbs down" on any commandment of Jesus. There are some who would rob us of our self-respect, and besmirch the royal name we bear, by enticing us into union with well-meaning, but badly equipped, religious bodies. Baptists cannot afford to lose their identity, for where then could the whole counsel of God be heard in the land? With a historic background that includes the whole New Testament, we must not falter in a faithful proclamation of a crucified and risen Lord, whose orders we dare not disobey.

It is encouraging to note that the craze for ecclesiastical union without theological agreement has made no serious impression on our people. Better by far that we be ostracized by others, if need be, than to be unionized with that which is treason to the King. Baptists are not ready to commit suicide. They have too much to live for. However, we need frequently to sing:

"My soul, be on thy guard,  
Ten thousand foes arise,  
The hosts of sin are pressing hard  
To draw thee from the skies."

But we must not come down from our exalted place of service, and degenerate, as a denomination, into a giant jelly-fish to feed on the sediment of muddy waters. Our place is in the clear stream of revelation, fighting our own battles in the name of a victorious Lord.

Another encouraging sign is a rising protest in our denomination, from all parts of the world, against over-organization in, and on the outside of, our churches. These organizations have camouflaged the local church to such an extent that it is difficult to tell where the church begins and where it ends. Some of our less intelligent people have come to think that a New Testament church is a place where everybody holds office, and where dues are paid irregularly. Others think that a church is a group of organizations from which you may select the one that suits your type. Still others seem to think that the church is an institution from which the older people have retired in behalf of young people's revivals. But, praise the Lord, even the local church will survive the combined attack of these modern religious societies. It will even take some of them captive and make of them "hewers of wood and drawers of water," as Joshua did the Gibeonites. The Lord's cause can take a lot of punishment. It has in our own generation withstood the assaults of half-cocked, money-raising evangelists who reaped where other men sowed. Personally, I have no fear that the Rock of Ages will crumble under the pounding of some present-day preachers who use the radio as a collection instrument, convincing their panic-stricken hearers that the Ship of Zion will go down to an unknown grave unless money is forwarded immediately. And, furthermore, when the last all-day-Sunday-singing is over, and the final tin pan tune dies away on the afflicted air, we will still have grace enough left to carry on, for Jesus, in speaking of the stability of his church, said, "The gates of Hades shall not prevail against it."

Coming now to the second part of our text, we get a soul-comforting vision of our satisfied Savior. Having been wounded for our transgressions, his bruised body is speedily healed. On the morning of the resurrection he is standing, I be-

lieve, in the garden of Joseph of Arimathea, close by the empty tomb. In my heart I feel that he is lingering there in holy meditation, surveying the field over which he was more than conqueror. We join with Mary as she exultantly cries, "Rabboni."

His first look of satisfaction must have been toward the past. Forty sin-cursed centuries lay between the first Adam and the last Adam, between the fall of man and his rising again in Christ. All through those centuries sin was playing havoc in the life of the human race. During those four thousand years God had not struck a fatal blow against sin. His righteous wrath "against all ungodliness and unrighteousness of men" had not been fully revealed. The truth is God was passing over sin without meeting it with the penalty it deserved. To be sure, he had by various means expressed his disapproval of man's wickedness. With the flood he destroyed all but a tiny group of the teeming thousands of men, completely smashing their godless civilization. Through succeeding generations he sent captivities, wars, and famines. By prophet after prophet he had spoken against sin. He gave the law at Sinai amid terrifying thunders and lightnings. But sin still reigned, holding men in bondage to fear and death. Even some of those who believed his promises were impatient for God to strike a decisive blow against iniquity, and thus vindicate his holy character. These saints were earnestly crying, "How long, O Lord, how long?" "In due time, Christ died for the ungodly," revealing once for all that God is righteous, and so righteous that he spared not his own Son when our sin was upon him. That which a dozen floods, a hundred captivities, and a thousand Sinais could never have done Jesus had accomplished by his blood, he had established the righteousness of God. Then for the first time in history it could be said, "Now is the righteousness of God manifested, being witnessed by the law and the prophets." The prophets by word of mouth had said it would be done. The law by sacrifice and symbol had said it must be done. Jesus on the cross said, "It is finished." And each of us can sing, "'Tis done, the great transaction is done! I am my Lord's, and he is mine. He drew me, and I followed on, charmed to confess his love divine."

There was another result of his sufferings on which the Savior looked with deep satisfaction as he faced the past from beside the empty tomb. It was the lifting of the yoke of bondage from Jewish believers. The law of Moses was brought to end, for "Christ is the end of the law for righteousness to every one that believeth." "The handwriting of the ordinances was nailed to the cross." There are some who say that the law of Sinai is still in effect as a standard for Christians to live by. Such doctrine can only lead to confusion and hinder Christian progress. "We are not under the law" of Moses, and, as Gentiles, we never have been, and never shall be. As believers in Christ Jesus, we are under grace, and God can never deal with us in any other way than by grace. Hallelujah! "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." Rejoicing in this blood-bought liberty, we are constrained by the love of Christ to live by "the law of the Spirit of life in Christ Jesus," and to let our light shine in the darkness of the present evil world. S. D. Gordon, in one of his "Quiet Talks" tells us how the famous Brussels lace is produced. Each worker is stationed in a tiny room, completely darkened except, like Noah's ark, for a small skylight in each room. In the soft glow of that light from above Brussels lace is fashioned, and then sent out to the markets of the world to grace the homes of admiring purchasers. So, in these dark times when men's hearts fail them for fear, the people of God, by a "light not seen on land or sea," are building a little more carefully on the "one foundation, other than which no man can lay."

But the victorious Christ turned confidently to the future on that resurrection day. Calmly and quietly he went on with that which he had begun

"both to do and to teach." How could he look with satisfaction toward the future, when the very first thing on the horizon was a back-slidden church, a distressed and doubting flock? But was not everything moving in accord with his previously spoken word? Had he not said, "The scripture cannot be broken?" After all, what is the supreme test of a Christian? It seems to me that it is a willingness for all things to transpire "according to the determinate counsel of God." Otherwise we will make our programs only to see them swept away by the march of events. Through ignorance good men have often opposed the will of God. Men who loved the Man of Galilee protested vehemently against his expressed purpose to give his life a ransom for many. Later they found that it was better to fall in line with the divine plan. As a result of their new attitude a marvelous peace came into their lives, and a triumphant power accompanied their ministry. They had learned that most important of all lessons for Christian workers, "Except the Lord build the house, they labor in vain that build it," and it matters not whether the house be denominational, educational, or political. In order to work with him acceptably we must know what his plans are. Inexperienced saints have always run ahead of God. Moses saw the need for deliverance from Egyptian bondage, and hastened to bring it about, but in his haste he killed an Egyptian. Later, he humbly said, "If thy presence go not with us, send us not up hence." David was wise when he inquired of God as to how to proceed in battle against a great enemy. The answer came back "When thou hearest the sound of a gong in the tops of the mulberry trees, then thou shalt bestir thyself." It is safe marching where God leads. He is not on the sidelines coaching us in the game of life, but right in our midst calling signals for every play, "For it is God that worketh in you both to will and to do of his good pleasure." To ignore God's inside leadership is to fumble his work short of the goal.

Let us ever keep in mind the great fact that the cross is not a tragedy, but a triumph. It is God's guarantee that tragedies shall cease. The triumphant note of our text grows louder each day as world events shape themselves into the form already sketched by hands that wrote as the Holy Spirit dictated. Above the sound of bursting shells and the roar of cannon, rings the cry of the prophet of Immanuel, "He shall see of the travail of his soul, and shall be satisfied." The New Testament was written to quiet our fears, and that we might go about the Master's business with a heaven-born confidence. And the one thing that will hold us together through every crisis is a heart-felt loyalty to him who said, "One is your master, even Christ, and all ye are brethren."

The thing, about everything else, that pleased the Lord as he looked through the coming years was the fact that neither the mistakes of good men, nor the conspiracy of bad men, could defeat his purpose to save from every nation, tribe, and tongue, a multitude greater than man can number. He looks now with infinite satisfaction to the time when, after the glorification of the church, he shall in person return to this earth to establish the peace of which angels spoke on the night of his virgin birth. "Peace on earth, good will among men" shall materialize "when the war drum throbs no longer, and the battle flags are furled," not by the "parliaments of man," not by "the federation of the world," but by the presence and power of the King of kings, and Lord of lords, who "alone shall be exalted in that day."

Judge Pack of Laurel died suddenly at Hattiesburg Monday when he was holding court. He was a man whom the state could hardly spare. A Christian of intelligent convictions, true devotion to the cause, active in the First Baptist Church of Laurel, and an honored citizen. He was a lawyer of distinction and an ornament to the office which he had filled with distinction for a number of years. He leaves a wife who has the sympathy of a host of friends.

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